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THE VEDANTA AND CHRISTIANITY.

In 1899 the Saxon Missionary Conference at Leipzig offered a prize for an essay on 'a presentation of the fundamental views of the Hindus, religious and philosophical, according to the Vedas and Upanishads, and of the Brahminic (especially the Vedanta) philosophy, and an estimate of the same from a Christian point of view.'

A book[1] written in response to this offer by the Rev. T. E. Slater of Bangalore lies before us, and well deserves the attention of all who are interested in Indian religious life and thought.

In fifteen chapters he deals with Vedantism and its doctrines, the stages of Hinduism that preceded Vedantism, and the modern revival which draws its strength from the Vedanta. In this notice we shall endeavour to call attention to one or two of the great differences of principle which as Mr. Slater perceives underlie all the more obvious differences between Vedantic and Christian doctrine.

In the first place the Vedanta makes religion a philosophy, Christianity makes it a life. The Vedanta has actually crushed out of India much that gave to Indian religion more of the character of a religion in the proper sense of the word. Professing to be 'the end of the Vedas,' it destroyed much that was most helpful and precious in the Vedic religion. The Vedas place the worshipper sometimes in the attitude of a penitent craving forgiveness. They present God to him as a person. They set forth Sacrifice as an essential element in religion. All this the Vedanta swept away

[1] *The Higher Hinduism in relation to Christianity*, by T. E. Slater. London: Elliot Stock, 1902.

as far as it had the ability, and India has been the poorer ever since. Religion was narrowed down to knowledge, and its moral elements were overlooked. Such a definition as Matthew Arnold gave of religion, that it is 'morality tinged with emotion,' however inadequately it expresses the Christian view, is utterly inapplicable to the Vedanta. Christianity does not overlook knowledge, but it lays more stress on conduct, and still more on love.

The effects of this difference are marked. Vedantism cannot but be exclusive. It makes its appeal only to those who are capable of philosophising. It 'demands an acquaintance with metaphysical problems.' Christianity on the other hand makes its appeal to all, and demands no subtlety, no deep knowledge in those who receive it. 'Unto the poor the gospel is preached' to-day as in the days of Christ, and with the same power.

To this same fundamental difference may be traced the contrast between the metaphysical mode of Hindu thought and the ethical mode of Christian. The same term means one thing to a Hindu and another to a Christian, because to the one it conveys a metaphysical, to the other an ethical idea. 'Nearness to God,' 'likeness to God,' self-renunciation, salvation, have on this account different meanings to the Hindu and the Christian.

A second fundamental difference between the Vedanta and Christianity is that whereas the latter emphasises the personality of God and man, the former denies the personality of God and makes little of the personality of man. Mr. Slater suggests that the denial of divine personality in the Vedanta is due to its approaching the contemplation of God from the wrong side. He holds that the Indian sages instead of attempting to understand God and Nature by the thought of what man is, tried to interpret God and man by Nature. They began with the material Universe, vast, passive, impersonal; and from it they formed their conception of God. The Christian God on the other hand was declared through revelation, and man learnt more of Him by watching the activities of his own nature.

Moreover the Vedanta has gone astray by beginning with the Universe in its study of man. As Mr. Slater says, 'The ancients of India, interpreting man through Nature, attributed to him the qualities of matter, and the fateful forces that govern Nature govern him. His reason and his freedom, instead of being his noblest possessions, his greatest realities, are illusive shams.'

And starting with Nature instead of with man, the Vedanta

has missed the key to the knowledge of Nature as well as to that of man and of God. For unless we recognise a rational mind behind the Universe we have utterly missed its meaning. A personal God and truly personal man are necessities if Nature is to be understood.

How much India has lost by the slight hold it has had on the principle of personality it is impossible to estimate. Far more than any difference of climate and race probably this is the cause of the weak life in its people, the absence of leaders, the faint individuality, the feeble sense of duty, the absence of responsibility and of beneficent effort in which they fall so far behind the people of the West. With all its longing for God, India offers far fewer examples of men that have gained touch with Him than Europe does, for this very reason that it has been seeking Him as an Abstract Neuter while the West has known Him as a responsive person. Mr. Slater quotes from *The Indian Messenger*, the Brahmo organ of Calcutta, a striking article which shows how clearly the Brahmos realise the importance of the differences between Christianity and the Vedanta in this respect: The contrast between the piety of the metaphysical Vedanta with its dim view of personality and that of the ethical Christianity with its emphatic assertion of personality could scarcely be better stated.

'The third and last, but in many respects the most important, element of Brahmo devotion, namely, prayer, with its accompanying elements of piety—repentance and moral struggle—is pre-eminently a Christian element of piety. There is little or no prayer in Vedantism; it is pre-eminently a contemplative, and not an ethical, religion. Apart from a negative purity of mind which it cultivates as a preparation for deep and undisturbed meditation, it is almost as much dead to the moral interests of man as to his worldly interests.......

It would not be too much to say that it is from Christianity that Brahmos have learnt to pray, and prayer has been, and will continue to be, our salvation—the salvation of India. Vedantism, with its lofty Meditation, could not raise India.......

It is prayer, repentance, and moral struggle—elements which the Brahmo Samaj has inherited from Christianity—that have made the crude monotheism which our Vedantic fore-fathers bequeathed to us, a religion of life. It is these Christian elements of piety that have saved us from that quietude and moral torpor to which Vedantic Meditation consigns the mind, when it is cultivated to the exclusion of other elements of piety.......

It is the spirit of Christianity which has taught us that the service of man is the service of God, and that it is an integral, an indispensable, part of true piety.......

It is Christianity also which has taught us that the purification and refor-

mation of our domestic and social life is an integral part of religion—a lesson which the best forms of Hinduism are ignorant of. It is the spirit of Christianity that gives life and energy to our social aims, aspirations, and efforts. We set our face against all Hindu revivals and all special movements on the part of Brahmos in favour of Hindu modes of spiritual culture, mainly because we are afraid that such movements will inevitably lead, as they are already leading, to a rejection of the Christian or ethical elements of religion: prayer, repentance, moral struggle, active philanthropy, and social reform—elements which are not congenial to the nature of the typical Hindu.

In the third place even as philosophies the Vedanta and Christianity are in striking contrast. Whatever else Christianity is or is not, it is certainly positive. It asserts 'God is Spirit,' 'God is Light,' 'God is Love.' So too Christ declares Himself positively:—'I am the way, the truth and the life':—and similarly throughout His teaching. The Vedanta on the other hand is negative mainly. Max Müller wrote, 'As I said before, the Vedanta philosophy is a philosophy of negation; it says No, no, it says all that the Self is not, but what the Self is defies all words and thoughts.'[1] Of it nothing can be predicated, and the explanation of the Universe as due to Maya is of course a negation also.

There is suggestiveness in Mr. Slater's remarks that 'Indian philosophy is not philosophy in the European sense; it is not a search for truth for truth's sake...the prime object of all the philosophical systems (of India) being the redemption or deliverance of man...by the complete separation of soul from body.' To the Vedantin the body is nothing, it is a product of Maya. Being material, so far as it can be said to exist at all, it is evil, and the self in its eternal home is free from it. How different then is the faith that proclaims 'I believe in the resurrection of the body,' that holds out as the hope of man for life beyond the grave not emancipation from the body but the redemption of the body. For "we look for the Lord Jesus who shall change the body of our humiliation and make it like unto the body of His glory." The goal for the Christian therefore is not the loss of life nor the loss of personality or individuality; but an immortal life, full, personal, strong, of the whole man—soul and glorious body together; not absorption but life. Salvation is, in Christ's words, "life, overflowing life," personal and individual, metaphysically separate from God yet in ethical oneness with Him.

Similar is the distinction between the conceptions of holiness, and of ideal manhood. The Vedantic saint is 'the concentrating

[1] Max Müller's 'Ramakrishna,' p. 79, quoted by Mr. Slater, p. 101.

Yogi...whose one aim would be repression and destruction of the individuality, and union with Deity by abstraction from the world.' Over against this the Gospel sets Jesus, the worker, Who, however separate from sinners morally, dwelt in their midst, and 'went about doing good,' Who, in contrast with the self-regarding Sannyasin, 'gave His life a ransom for many.' His example and his precepts of love have made the Christian ideal a social one. The solitary ascetic is in the true Christian view following a mistaken path, is thrusting away from himself the very influences that would help him to the goal, is indeed turning his steps away from it. For the very essence of holiness is love; and brotherly love is one of the marks of the saint. 'Hereby' said Christ 'shall all men know that ye are my disciples if ye love one another.' The Church of Christ has inserted this clause in its common creed, 'I believe in the communion of saints.' And the love that makes a Christian saint passes beyond the brotherhood and takes in the whole world within its range. It is a love too that expresses itself, and expresses itself in deed and in self-sacrificing activities. It follows in the steps of the Master who came 'to seek and to save the lost.'

This suggests another difference between the Vedanta and the Gospel. The Vedanta gives us human thoughts about God: the Gospel claims to be a divine revelation. Certainly the Vedanta shows us man seeking God, while the Gospel shows us God seeking man. The former makes salvation the man's own work; the latter shows its origin in God's love and its process dependent on His grace. In the Vedanta man speaks, in the Bible God, and one result of this difference is that in the Vedanta what is the most precious element in the Bible is wanting. A Bible without divine promises would be almost inconceivable to a Christian, who, like Bunyan's Pilgrim, finds the key of Promise fit every door that shuts him out of hope and peace and liberty. The Vedanta speaks no promise, and even the Vedas and the Bhagavad-Gita, though in them the personal is stronger, are almost as silent.

Arising out of the radical difference in the attitude of the two religions to Personality, two other differences suggest themselves. The Vedanta and the Gospel do not mean the same when they speak of Soul. Soul as the Vedanta understands it is nothing more than 'the vital principle of Nature,—a purely negative principle, without thought or emotion of any kind'; as the Christian

understands it, it implies self-conscious intelligence and will. It is this pale idea of Soul that alone makes conceivable the theory of Transmigration. Only when a man's soul is stripped of true personality, of what constitutes it human and of what makes it individual, can the possibility of its entering into lower forms of life be maintained.

And this low view of man is matched by a low view of God springing from the same cause. If God is Soul, and Soul is what according to the Vedantic view it is, then Nature with its impersonal regularity will give us our doctrine of what God can do. Karma then is the law of the Universe, and God Himself cannot affect it. But if Soul implies personality and God may be understood not only from material nature but from human nature, personal factors must be taken into account—intelligence, will and love. Karma becomes then one of the divine methods of government, but not the sole one. And instead of being mechanical and rigid in its working, it becomes adaptable to the purposes of a wise and loving Father. God's dealings with man and the world are not 'machine-made'; His hand is upon the life of each, adjusting everything in love, and making discriminations supremely wise.

Swami Vivekananda was true to the spirit of the Vedanta when in his Chicago address, denying the Christian doctrine of the sinfulness of all men, he cried 'Ye, *divinities* on earth, sinners? It is a sin to call a man a sinner.' But such teaching can never secure a real hold upon the mind of humanity. Even in India it is not fully accepted by anyone, and though alas it has done much to eat out responsibility from the Indian heart and has blighted the country like a curse, human nature cannot assimilate it to the exclusion of its opposite; and the Indian people acknowledges in a hundred ways the reality of sin and its sense of guilt. What India needs above all is to recover and develop the sense of personality, which appears in the Vedas but which Vedantism almost destroyed. Then we shall see in India real *life*, life in individuals, life in the people as a whole, life that is personal, that takes views and undertakes actions that are not limited to self but are social and even universal. Then will India's sons be *men*, and her daughters be accorded permission to *live*.

THE POET AND THE PRINCE.

No. 159 OF PURRA NANNURRU, BY PERUM CITTIRANAR

"He gives nothing but worthless gold
Who gives from a sense of duty."

Lowell.

Lord of the shining spear! Kumanan great!
Thy name in distant lands we heard; and glad
E'en as the thirsty soil when rain-charged clouds
Hang over it, we felt. With leaping hearts,
Singing thy praise have we, my kin and I,
To thee as suppliants come. My mother old,
Her thin cheeks wrinkled like a skein of thread,
With staff in hand her weary way hath groped
This many a tedious year, and anxious prayed
That she from toil-worn life may soon be freed,
As in a courtyard lay she of a night.
My wife, beloved and tender, is all worn;
Her starving babes around her cling and wail.
But bitter herbs our food. Behold, we come
Attracted by thy fame, and sing thy praise.
Yet loveless gifts I take not. Though thou shouldst
A mighty elephant with shining tusks
On me bestow, yet if the gift, though rich,
Were void of grace, and were in scorn conferred,
I would not touch it; but a gracious gift,
A courteous boon, with pleasure giv'n, would I,
E'en though it be a slender mite, a gift
No bigger than a tiny millet seed,
With gratitude receive. O mighty king!
Such gift is sweet, and such alone I prize.

K. G. SESHA AIYAR.

THE CONDITIONS OF WORLDLY SUCCESS.

WHO succeed best in the world? What sort of natures and characters are most suited to it? How is material success distributed in the world, from the standpoint of virtue and morality? Is it men of good nature, honesty, and honour, men who are scrupulously truthful, straightforward and candid *or* men who are hypocritical, unscrupulous, wicked and scheming, that are successful in this world—in the world as it is? Is it virtue, veracity and

principle that fare best *or* vice, wickedness and untruth? Is it sincerity, goodness, and sympathy, *or* duplicity, pitilessness, and cruelty, is it justice and charitableness *or* injustice and greed that sacrifices others, that secure success in the world in its present condition? You may in your simplicity and good heart answer "the former" or you may in an angry view of the stern realities of the world exclaim "certainly the latter!" But it is interesting and may be surprising to observe what the precise truth is, apart from what it is our wish it should be. There is one ready answer to the above questions which is correct and is admitted to be so. It is *not* the former sort of men and it is *not* the latter that suit the world best. It is not the most upright and virtuous and not the most dishonest and depraved that are most successful. For we plainly find, and it is shamelessly admitted universally, that men of a thoroughly good nature and exemplary character, the most righteous and honourable, those who abhor and avoid duplicity in all its forms, are not successful. It is also plain that men of the greatest wickedness and villainy, men who are utterly depraved and transparently vicious are also failures generally and are mostly detected and cast out by society, at least because the world in its deliberateness dislikes or professes to dislike and endeavours to suppress gross vice by regular, systematic and organised means. Thus neither the former class nor the latter is most successful. But this is no answer to the question 'who is?' If it is neither men of the best nor of the worst type that the world prefers, if it is neither good men nor bad men that score high success in life, who, then, suit the world? Who form the lucky individuals for whom the world has preference? Whom does it regard as its own element, and who exactly find themselves in their element here below? The right answer to this question is manifestly implied in the above negative answer. For the two classes named are not exhaustive of the whole mankind, which contains a third class of people that have in them a mixture of good and bad natures. Now if this third class makes the classification exhaustive, then, since successful men *must be* of one of the three classes, and since there *are* men who are regarded as successful, and since again two of the three classes *are not* such, as we have just seen, in the remaining class must be found the successful men. Thus we see that men who are neither thoroughly good nor thoroughly wicked and depraved, but represent a mixture of good and bad natures, are

those who succeed best in the world. Is this now a perfectly definite answer? Does it identify the exact individuals we want? A mixture of good and bad natures? There is an infinite variety of this, from anything short of the most saintly and innocent natures to anything above those of the most diabolical and satanic kind. The answer includes an infinite variety of individuals. And does it then mean that all those *are* successful, are most successful, and are equally successful? The fact is, success also is of different degrees and is probably distributed in all its varying degrees over this infinite variety of the mixture of good and bad character. Our enquiry was 'who suit the world *best*, whom does the world prefer, from the standpoint of virtue and morality?' And the answer to it found above, viz., 'a mixture of good and bad natures' is not perfectly definite. The questions 'to whom does the highest success in life fall, and how or in what manner is success distributed, and on what principle?' are not yet completely and definitely answered, and the individuals we seek are not yet exactly identified. Our aim is to find out the precise, mathematically precise, solution of this question, and the law regulating the distribution of material success in the moral world as it is. An investigation and resolution of it must indeed be worth our while—a finding of the exact truth—in full hope that it may not deter the good but may lead to the discovery of a means of redemption, if redemption be possible.

Yes, it is men of intermediate morals, men who combine in them something of the good and amiable and something of the evil and hateful that as a fact secure success. Further, in the present state of the world, those probably who have in them on the whole more of the elements of evil than those of good are those who are perfectly suited to it. How much exactly, then, they should have of the one and how much of the other, in what proportion the two elements should be combined and possessed—this is still to be found out. A discovery of the precise proportion or an exact statement of the case and the principle of distribution of worldly success at any period, epoch or state of the world, so far as it may be considered as dependent on and regulated and controlled by natural laws as distinguished from chance, if chance have any meaning at all, such a discovery, if it can be made, must indeed be valuable, if anything is valuable among moral truths. Just as, in all questions of the physical and mathematical sciences, there is such a thing as precise solutions and answers, so in the

moral facts and phenomena there *must* be a similar precision and exactitude, though we mortals do not or may not perceive it and though our mental *ken*, our calculus and our fluxions are too poor for the purpose.

We have found that it is only men with a certain amount of the evil and hateful in them who prosper best. It is a fact, universally admitted, unfortunately without a regret, pang or shame[1] that some amount, nay, a very large amount of untruth and the wrong[2] in conduct is an absolutely necessary qualification and passport for any considerable material success in life. Though it is difficult for us to define exactly in words what sort of men are suited to the world, yet the world and the successful man of the world easily find out and recognise each other; they find out each other's element most readily; they silently enter into an unholy compact with each other and assimilate each other with remarkable facility and natural ease. They are mutually determinant; the nature of the world decides who shall live and thrive, and the man of the world that survives, pushes to the front, and succeeds, determines the predominant nature of the world. And to speak therefore accurately and scientifically, only a certain definite mixture and no other, of right and wrong natures, characters and conducts, a certain combination of the good and the bad in heart, feelings, intentions, and motives, must be thoroughly successful. A little more of the one will make men too good and something more of the other will make them too bad for the world. How then to ascertain the exact composition of this hateful mixture that finds itself in this world quite at home and thoroughly in its element?

On one occasion I observed in a certain man, a dishonest and bad man on the whole, who was faring very well in life, a notable degree of frankness and open-hearted talk, and nay, heard him boast of his plain-spokenness, of which he evidently made the

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[1] Shame only to those who have in their power the shaping of other men's ways and characters and therefore also the world's predominant nature, in whatever small degree it may be.

[2] I believe the distinction between right and wrong, between what is meant and referred to by virtue and vice, by the amiable and hateful in our moral nature, is not disputed; there is no controversy about what is connoted and denoted by them. By these terms two distinct sets of qualities *are* understood clearly and without controversy by all men, all controversy being confined to and raging only about the ultimate nature of the difference between them and the sense or faculty that distinguishes them, as to whether it is innate or acquired.

best possible capital and use, in his life, for his own ends. First of all this good quality in him drew my approbation and engaged my liking for him. It appeared to be a redeeming feature in his character and went to alter my opinion of the man somewhat for the better. Then the very next moment, the presence of a good quality in one who was on the whole a bad character, its existence in conjunction with a great number of bad qualities and thereby its contribution and abetment to the success of the latter, arrested my attention and set me thinking. I had held till then the common vague notion that vice and untruth win the victory in the world; now the enquiry arose in my mind 'what, then, about the presence of such an excellent quality in a bad character, who is successful in life, which must thus falsify and violate, at least partially, the common experience and truth about the success of vice, an unpleasant truth though it be?' And then in an instant[1] the world and the individual men in it stood before my eye as some liquid and a variety of bodies immersed in it; some sank down to the bottom, some floated on the surface, and some floated within the liquid. Now, if a body, immersed in a liquid, is to *stand in its position* and make itself as it were most acceptable and welcome to the surrounding element, it must have precisely the same density and specific gravity as the liquid in which it is immersed. All individual men are immersed or drowned in a world of men, subject, all around, to the infinite moral molecular forces, attractions, repulsions, and pressures. And men who are most suited to the world and who find themselves in their own element in it, appeared to me exactly like so many bodies or balls that have been so compounded as to have the same density and specific gravity as the liquid in which they are immersed. They must be strictly of the same moral density and gravity as the surrounding matter in order to be able to stand in any position successfully and satisfactorily, in order to be thoroughly identified with and assimilated to the world in which they are, in order to become but part and parcel of it. The physical phenomenon, mark, furnishes no mere illustration or simile. Alike in the physical and the moral worlds, this turns out to be quite a scientific truth, open to beautiful experiment and verification in practice. Thus all men and conducts

[1] Such dark brief spaces in the mind's operations, such leaps of the mind over a seeming void are not rare. But they remain thorough mysteries apparently unsupported and inexplicable by any traceable immediate links or latent associations.

that are either too heavy or too light, fall to the bottom [1] or are thrown up [1] and rejected; they are cast out by the peculiar nature and density of the element in which they have fallen. Just as a body of greater density and specific gravity than the fluid in which it is immersed quickly sinks down, and one of less is promptly thrown up and rejected, exactly so the poor man of more rectitude, candour, veracity, scruples and unbending principle, as well as the villain of a deeper dye and greater rascality, than the average or prevailing nature of the world would admit or tolerate, will be failures, and be rejected and cast out as foreign bodies. Whereas one possessing just the required nature, combining in the required proportion the elements of right and wrong —so as to make the compound body of the required density—having neither more nor less than just the requisite gravity of nature, exactly what is demanded by the world, he of such a character, I say, like a body having the same specific gravity as the surrounding liquid, gets on perfectly well and smoothly, is thoroughly successful, will prove to be the type of success, can maintain any position, can stand in any place, at any height or depth, moves with every current, is steady when there are no currents, is self-adjusting, swims with least friction, is happy, noiseless and peaceful, and is everywhere in his element. Here, then, is to be found indicated the precise composition and the definite proportion of the elements required in the composition of the character best suited to the world and most successful. This mixture, indeed quite scientifically, will not admit of any change or variation, so long as the world continues to be what it is. It may, of course, vary and does as a fact vary, with the age or period of the world, which may be perceptible at sufficiently long intervals [2], even as the specific gravity of the immersed body must change with that of the liquid in order to float in it at any point and in any position. Thus, given the moral density or specific gravity of the world, the nature of the successful man in it must be of a deter-

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[1] That is to say, if we are to liken the elements of good nature and grave moral principle to weighty atoms or particles of matter, and their opposites to negation of weight, lightness and levity—moral worth to solid weight, and frivolity and no principle to lightness.

[2] Does not this put the reader in mind of the ancient division of four yugas or ages, with moral standards in a descending order as their characteristic and distinguishing features:—1. Krita or Satya Yuga, or the golden age; 2. Thretha yuga or Silver age; 3. Dwapara yuga or the brazen age; 4. Kali yuga or the iron age?

minate kind. The whole however—both of them—may change together, they may together increase or decrease, by degrees.

There is one additional truth which I feel bound to note. Unfortunately, as both the physical and the moral natures would have it, to the great consternation of the good, the body that errs on the side of levity fares comparatively well, it rises up, floats and moves with the current, feels no shocks, stands in any place, though only limited to the surface, and its condition partakes more of the nature of the successful body that has the same density as the containing liquid, than does the one that errs on the side of solid character, weight and gravity, which is consigned to the dark bottom, is fixed there, passed over, laughed at and scorned by every current and all the floating bodies.

Woeful, indeed, must all this seem to the good and wise, and full of joy to the wicked! But truth it is, inexorable truth to all! What hope then to the former? Have they no hope in this terrific truth except that they understand the truth—truth in which they ever delight and their delight in which nothing on earth can ever mar? Is all their hope to end in this—that they must either suffer and be content, or confess defeat and change their natures, which is worse than any amount of suffering and death for them. They have but two alternatives, either to change their natures and dispositions in order to achieve success in the world, or, persisting in the same at great sacrifice, to exert their little power towards the elevation of their surrounding for the good of their posterity, being themselves content with a humble degree of worldly success or none whatever, making throughout their lives sad and painful sacrifice. Is there, then, no hope and joy to them? Yes, there *is hope* and joy for them! It is no farther off than in themselves. Their help and joy is in their own hands! And it is greatest for the greatest and best of them! Theirs is infinite joy if they but awake to it! The best of it is verily incorruptible and imperishable! Even lying at the bottom of the SOCIETY, your society I say, men of the world, the direct and lineal descendants of the murderers of Socrates, the torturers of Galileo, the crucifiers of Jesus, I say, lying at the bottom, neglected and unnoticed, like the heavy body that has sunk down, sometimes perhaps contemned and scorned, the best-natured and wisest of men, the holiest and saintliest of mankind, cannot but always shed their elevating and ennobling influence in their circle and on all those coming in contact with them.

They are ever engaged in endeavouring to raise and improve the moral density of the world up towards their own nature and ideal, up to their own God-given cast and model, in working for the ultimate triumph of good, towards which their unfailing contribution, ever so little,—for their very *bare* lives are a contribution to it,—must indeed be source of no small or perishable joy to them! Their mere fidelity to truth, rectitude, and righteousness, their resistance to evil, temptation and sensuality, their not being frightened by the fierce world into a desertion of virtue and flight to the camp of vice, their very living in forbearance, with adherence and constancy to their godly natures, is a standing example, influence and power for the world and no small joy and success to them.

If one thus contemplates and understands what mainly contributes to worldly success, indeed half the shame of failure must go. If a good man sees this analysis of the causes of success or failure in amassing the good things of the world to the largest extent, half the pleasure of success and half the mortification for failure will vanish. If we think deeper and longer and revolve in mind the solemn truths we have been surveying in these few pages, I fear we shall, curiously enough, positively like to be rather failures—in the world as it is constituted at present. It is said that having heard what Cicero had to say on the subject of old age, people loved to become old. Even so, if we sufficiently think and meditate on the facts and results above arrived at, and realize what the passport to success and victory in worldly strife in reality means and includes, we should, I fancy, love to be failures in life. Nay in fact in our full deliberateness we actually love and admire the extreme form and manifestation of this so-called failure. Will the reader believe it that we are all venerating it, revering it, admiring it, worshipping it, aspiring to it, praying for a blessing to attain it?

For behold what are the best and purest specimens of this failure! The world, even this wicked world, is thrilled and trembles at the fire-like virtue and self-abnegation manifested in a great hermit, a holy sanyasin or fakir, the great sages, rishis, apostles and saints. Mark, till now worldly failure has been appearing to us as an ugly, low, pitiable, and despicable thing. But oh, how it is transformed now! Does it not now appear as the very acme of human excellence, as the highest object of human ambition, the purest sublimation of human nature, and the best of man's bliss

on earth? The peace and serenity of those great, remarkable and awe-inspiring worldly failures, the givers of light and wisdom to the world, the leaders of the blind, those saviours of the fallen, the ultimate unfailing solacers of the heart-sick, their freedom from the worldly turmoil, which is their good lot in special, their joy and happiness, their consequent exemption till the last day of their lives from the hideous ills flesh is heir to, their immunity from the heart-breaking sorrows and agonies of all mortals, the resulting prolongation of their blessed lives, the happy lengthening of their term in the service of God and man, in the discharge of their delightful duty to their Father and brethren and all their fellow-creatures, do not these make us enamoured of that strange worldly defeat? We thus, in loving to be failures in this life's struggle, secure for our best natures this grand success and triumph! oh, what a success in failure and failure in success! And what glory and praise to the Omniscient Creator in this failure and in this success!

Space fails me to enter into a detailed examination and estimate of the worldly worth or value of each of the various moral qualities, the secular value of each moral characteristic, both good and evil, its advantage and profit to the man of the world, to weigh and estimate the price and value, as it were, of each feature and item of our moral character, to scrutinize all the feelings, passions, emotions, motives, and springs of action and conduct, that enter into the composition of man's mind, that shape the human heart and nature, that compose the moral man, with reference to their bearing and value in determining his success in the world in its present condition or at any other stage or epoch of it. Some of the most excellent moral qualities in human character, as well as some of the most execrable features, may be of the highest value to the worldly man, some of absolutely no value to him, some again of different degrees of value to his success, while some others of the most amiable kind as well as some detestable features may be of considerable disadvantage, and some others positively detrimental to his worldly success.

I have confined the examination of this question here only to the moral stand-point, as there is but one answer from the physical and intellectual stand-points. For the greatest success is due to and secured by the greatest physical and intellectual capacity and energy, and intermediate degrees of success are awarded to lower degrees of energy, until at last the zero of

success is the lot of weakness, indolence, and inactivity; the greatest success goes to men of the greatest energy, and least to those of the least energy, physical and intellectual, so far as its share goes in the contribution to and determination of success. Again it must also be noted that I have confined the notion of worldly success to material success, to the largest amassment and enjoyment of the worldly goods and personal aggrandisement, all other forms and aspects of success, which may be said to be not of the worldly kind strictly so called, being considered but as secondary and subordinate things, as they really are in the view and estimation of the worldly man. So there will be no error, or none considerable, arising from thus circumscribing the term. It must be however marked that if we should make the term success embrace other and higher aspects and forms of success also, the result will generally be more to the advantage and in favour of the moral man.

Now, the law or principle underlying and governing success in the world and regulating its distribution, at any given period or epoch, may be thus briefly summed up and enunciated, with such little exactitude as the subject admits of for the present. The composition of the moral character of a man, to be perfectly successful in a worldly way, must be precisely the same as that of the moral character of the whole world, whatever it is; and if and when it is not so, the moral pressures, on all sides of the individual, from the world in which he lies submerged, will, if they cannot drive him to the required change of moral density and gravity, either by lowering it or raising it, as the case may be, reject him as a foreign body and a failure to it. And the amount of his difference or deviation from the standard character required for perfect success will measure the amount of the difference or deviation of the success he attains from perfect success and prosperity.

P. SANKARANARAYANA.

REVOLT AND REFORM.

THE infinite charm of woman, her capacity to please man, to raise his soul above the ordinary level of life, to lengthen it with her smiles and sympathies, bows man in homage before her. She reigns the supreme queen in the home circle though surrounded

in India with a mysterious privacy. Even in India, except where she slaves like a patient ass, under the threats and commands of her master, even here in the mystic circle of an Indian home, her voice is supreme, her manner regal, her wishes regnant with a compelling force towards compliance. In the most sacred institutions of marriage, in the most sacred moments of motherhood, in the supreme decision on festive family gatherings, her influence is the most potent. And yet, in the dark hour when she is no more the wife but a widow, a perdition like a living hell overtakes her; and afterwards she is not heard of, but as a voice of a vague past. In the declining years of her life, she emerges from her gloom as a bird stripped of its feathers, as a soul cast out about the sorrow of the world, with melancholy and misery, trailing her submissive steps to the will of the Supreme.

It is in this contrasted existence of a woman's life that the great argument and fervour for Social Reform lie. Perpetual in its resourcefulness and power to interpret human needs, the very subject of Reform awakes in the heart of its votaries their profoundest sympathies for it. The motives of the hour may dictate the energy of the movement. Every scene of life which Reform can render happy is urgent with a cry for help and succour. The tragedy of a child wreathed in innocent smiles ignorant of her doom to perpetual widowhood, of a widowed virgin whose promise of a full life is hung round with the pall of blighted bloom and wrecked hopes—these cry for mutiny against the sanest logic that could justify maddening prejudice and custom.

So hide-bound has become the conscience of the race that it is extremely callous to suffering humanity. The butcher's inhumanity is in his dullness to the agonies of his bleating victim when the knife is laid at its throat. And in the same cool manner, with the greatest imperturbability, when the agonies of the murdered souls of women fill the firmament, people—educated people—discuss whether Reform ought to be on Rational lines or National lines. In one of the popular dailies of Madras a Hindu writer went to the length of haranguing the public on the æsthetic aspect of reform and how best to develop such an aspect—which was, he held, most intimately connected with pious Christian missionary efforts. Is this reform, this aesthetic aspect of reform, —this, the work in the service of humanity to which we are called? To infuse good and health into society, to purge it of all its evil, to emancipate its children from the thraldom of evil cus-

toms, this is the work of reform. Where there is a bleeding heart wounded and torn by social curses, the direction that reform should take is obvious. And yet that writer expatiated on the *aesthetic* aspects of reform, on the strength of visits to his home of some mission ladies who supplied his wife at home with cheery hints on the arrangements of flower-pots and drawing-room carpets—and thus imparted a bright touch to his home life. When the befagged husband returned home in the evening he was in ecstasies to find his wife ready to be happy —ready to be happy, though married. Hence the writer concluded that all Hindu Social Reform was indissolubly connected with mission efforts in India, and fatuity could not go further. Even Christianity will scarce forbear from a smile at such a pitiable exhibition of stupid ignorance of Christian victories. Thus, from year end to year end, the talk of educated men goes on, without their efforts being strained to build up in themselves a strong faith and courage in the cause of real reform —as if all that goes by the name of reform were merely a delightful exercise of lungs or a study in geometrical arrangements of flower-pots and carpets for the drawing-rooms.

The force of reform has never been awakened by refined culture nor by the slow evolution of a sense of duty. A conscience, to grow and support a forward movement, must feel first the stress of a necessity beyond itself to set free the springs of reform. Mere argument and mere culture can never awake the conscience of a people. It must be the sting of the curse which must set in motion all the springs of active reform. Are widows to hunger and mourn, disgraced in their mutilation, and dishonoured by their contemptible isolation, till the convenient point of culture is reached in the growth of conscience? By what efforts can one touch the springs of humanity in men who are dead indifferent to suffering, pity and love? How can he awaken to the call of Duty all those who have succumbed to the torpor induced by fanciful superstitions and degrading customs? And is suffering humanity to be cuffed and maimed and brutalised till conscience conveniently rises to a vigilant apprehension of the evil through elaborate culture? What use is it to talk, in eloquent periods, on the evils of life widowed of its power, beauty and charity to men whose eloquence on the other side of the question is surpassing? Talk to them of the desolated homes through the darkened doom of their sisters, they will spring on you a rapturous

disquisition on the humane ideals of their religion. Talk of the superstitious folly of degrading women when widowed, even if they be mothers, sisters or daughters, a song of praise to the Law of Karma will be lifted up to the heavens in reply. Eloquent historical expressions on offshoots of customs, interspersed with beautiful thoughts on evolutionary ethics, on the ideal criterion of conduct—eloquent expressions of ideas on these and similar subjects will be found in the mouths of educated people and sometimes in such an overwhelming profusion as might bewilder the sanest critic; yet the attitude towards a reform dictated by the most humane impulses has been thorough indifference. The truth is that such people have drugged themselves against 'humane impulses' by an habitual subordination of their judgment to the dictates of Fatalism. Superstitions and all manner of devilries have so invested the beautiful soul of Hinduism that the Good and the True and the Beautiful have been degraded to serve a 'Roman holiday.' When the souls of their female children have been slaughtered, how familiar is the scene of fathers drugging their souls by vilest philosophy, if they were pious and religious; or by unspeakable debauchery, if they had set aside the claims of religion.

There are two forces that can operate to set free the society from its evils, Disintegration and Revolt. These are the only forces that can release humanity from its snares and vile bonds. I have only to think of the French Revolution; the operation of these forces stands out in the clearest light. The old rotten creaky structure of feudalism, absolutism, social suffering, collapsed before the fierce onslaught of a people's idea of Freedom and Hope. Thus Revolt first. Then Disintegration must begin its work of shivering all old bonds of false social tyrannies. The customs and beliefs which have proved pernicious to the weaker half of the race must die at a single blow. What must take the place of those customs as guides in life must be left to the evolutionary ethics of Hinduism. The truths of Hinduism even as expounded from the most Theosophic standpoint can but help in the reconstruction of Hindu society. There is sufficient vitality in that religion to reconstruct the society on a sounder basis. But first and foremost, the old rotten structure must come down. It must tumble down from its pedestal, however high it be built up by the tears of untold millions of women. At the end of all, when false custom has died and the revolted daughters have worked the emancipation of themselves and of the untold millions of their

children in the future, I can fancy the rage, the fury of the devotees to old customs slinging malediction on such a revolt. Yet it will be a blessing; for the homes of the future will smile with the sunlit happiness of love and contentment, without which life is as the heavens bereft of the glory of the sun.

R. V. KRISHNASWAMY.

SHAKESPEARE'S HENRY V.

OF the series of English Historical plays written by Shakespeare *Henry V.* is the last. Judging from the chronological order in which the poet has written this dramatic cycle, it may be said that he did not, in all probability, at first think of writing the tetralogies of the houses of York and Lancaster. We shall first see what led Shakespeare to write *Henry V.* No doubt a promise is made in the epilogue of *Henry IV* that "our humble author will continue the story with Sir John in it and make you merry with fair Katherine of France." But it is unfair on our part to infer that the subsequent play of *Henry V.* was written in fulfilment of the promise made to the audience. Much less should we be justified in stating, as do a few, that this play was written by Shakespeare to enforce some particular principle. For in his dramas there is not an inkling of evidence to warrant us that Shakespeare ever wrote a play either to throw light on special desires and actions by examples and comparisons, or to "unloose the Gordian knot" of a burning social or political question of his day. "He paints, represents, creates, holds the mirror up to nature, but from opinion, doctrine, controversy, theory, he holds instinctively aloof." But what seems to me to have actuated Shakespeare to write this play is his desire to show, in his treatment of the two houses of York and Lancaster, the inevitable punishment inflicted by the hand of the Almighty on the throne of Henry VI. for the egregious sin committed by Henry IV. And having written the tetralogy of the house of York, *Richard II.* and the two parts of *Henry IV*, the poet naturally, wishing to make all into a complete and definite whole, wrote *Henry V.*

The four plays constituting the Lancastrian tetralogy are so closely connected with one another and the vengeance of God which finally rests upon the Lancastrian throne, so gradually

brought about, that it will be worth while for us to enter into and study the connection between these plays. Ulrici has, in his admirable work, very succinctly traced the link which binds these plays. In *Richard II.* we hear of Henry IV enquiring for his eldest son and speaking of his irregular life :—

> "Can no man tell me of my unthrifty son ?
> 'Tis full three months since I did see him last ;
> ....doth frequent
> With unrestrained loose companions."

It must be admitted, to the exultation of the earlier English critics, that Shakespeare has done this at the expense of chronological truth. Be that as it may. At the close of *Richard II.* Henry IV. is made to say

> "O ! heinous, strong and bold conspiracy !
> O, loyal father of a treacherous son ! " etc.

thus giving us an insight into the conspiracy against Henry. Further on, after hearing of Richard's death, Henry takes an oath to undertake a pilgrimage to the Holy Sepulchre in expiation of his crime and to quiet his conscience.

> "I will make a voyage to the holy land
> To wash this blood from off my guilty hand."

These two points are again directly connected with the First Part of *Henry IV.*; for the representation of the disturbances and revolts against Henry, the description of his state of mind compared with that of his son,

> "I know not whether God will have it so,
> For some displeasing service I have done.
> That, in his secret doom, out of my blood
> He will breed revengement and a scourge for me."

form the actual substance of both parts. The close of the Second Part, wherein Prince Henry's conversion and elevation to the throne are related is at the same time the beginning of the following drama *Henry V.* In *Henry V.* the poet has marked the point of contact with *Richard II.* by the exclamation of Henry on the eve of the battle of Agincourt.

> ....Not to-day, O Lord,
> O, not to-day, think not upon the fault
> My father made in compassing the crown.
> I Richard's body have interred new ;
> And on it have bestowed more contrite tears
> Than from it issued forced drops of blood.

The above lines are sufficient to prove that Henry was convinced of the foul means by which his father worked his way to the throne, and that he was sure of the vengeance of God upon the royal dynasty. The coffin of Henry V. which adorns the background of the stage in the introductory scenes of the following trilogy, as well as the lamentations of the assembled dignitaries of the state over their dead hero:—

> " Hung be the heavens with black, yield day to-night!
> ....
> ....Scourge the bad revolting stars
> That have consented unto Henry's death!
> England never lost a king of so much worth."

give us a vivid representation of the subject of the preceding drama as well as of the changed condition of affairs. As for the connection between the three parts of *Henry VI*, it will be enough to notice to the fact that the first part ends with the successful intrigue of Suffolk in persuading the King to a marriage with Margaret of Anjou, that the second part opens with the arrival of the young queen in England and closes with the battle of St. Albans, to which the first scene of the Third Part—the deliberations of the victorious party after the battle—forms a direct continuation. In precisely the same manner as is done in the First Part of *Henry VI.*, we have, in the first two scenes of *Richard III.*, the past and the future fused together by the representation of the imprisonment of Clarence and by the funeral procession of Henry VI., with Lady Anne as mourner.

The question we propose to consider next is whether Henry V. is Shakespeare's ideal hero.

In English history the favourite hero of Shakespeare is, undoubtedly, Henry V. As the poet bade adieu in this play to the history of his land and as he had before him the marvellous achievements of his countrymen in the field of Agincourt, his patriotism and fondness for Henry reached the keystone of the topmost arch. In his patriotism, in his fondness and in the overflow of his imagination, Shakespeare "paints him as endowed with every chivalrous and kingly virtue; open, sincere, affable, yet, as a sort of reminiscence of his youth, still disposed to innocent raillery." He is "the mirror of all Christian kings," the embodiment of grace and godliness, "an imp of fame," whom the title of soldier becomes best, a politician, but unlike many of that name, far-

sighted and firm. He is a success everywhere. "It belongs to his nature and essence to be everything when occasion calls him and necessity claims him." He is not fickle, he is not a weakling. Before he enters upon any enterprise, he discusses the matter with his conscience and with his councillors; and when he is sure he is in the right path, never stops, nor retreats; but with a firm and decisive movement pushes on, come what may. He knew that the French war was within his power and justifiable; and, backed up as he was by the weighty judgment of the Archbishop of Canterbury, he undertook the war. The politic motive suggested by his guilty father:—

> "To busy giddy minds
> . . . .
> With foreign quarrels; that action hence borne out
> May waste the memory of former days."

has, in no part of the play, been alluded to as inciting Henry to blood and action. And as for Mr. Swinburne's saying that gain, commodity, the principle of self-interest is the mainspring of Henry's enterprise, we would venture to state that Mr. Swinburne treats of Henry V. the creation of God, and not of Henry V. the creation of Shakespeare; for he cannot have been ignorant of Henry's exclamation to his cousin Westmoreland,

> "By Jove, I am not covetous for gold
> Nor care I who doth feed upon my cost.
> It yearns me not if men my garments wear;
> Such outward things dwell not in my desires."

Some advance that Henry V. was English king *de facto* though hardly *de jure*, and that his fear for his English crown was what made him undertake the French war. But they forget that Shakespeare's Henry V. was too great a statesman to venture from such a motive upon a war, which is a double-edged weapon; for the very war, which he made "his bulwark" against what is said to be usurpation, might have ended in defeat to him. And this would have added fuel to the ire of the nation whom he wished to bribe with a successful campaign.

'He is urged to the war by right and by the well-grounded claim of which with religious conscientiousness he is convinced; he is urged to it by his ambition which bids him compensate for his youth and its idleness by great deeds. Thus he desires that

> "Either our history shall with full mouth
> Speak freely of our acts, or else our grave,
> Like Turkish mute shall have a tongueless mouth,
> Not worshipped with a waxen epitaph."'

The firm resolve of the great and strong mind of Henry to do what he has been assured is right and just is best made known when he says

> "France being ours we'll bend it to our awe,
> Or break it all to pieces: there we'll sit,
> Ruling in large and ample empery
> O'er France and all her almost kingly dukedoms,
> Or lay these bones in an unworthy urn,
> Tombless, with no remembrance over them."

We have purposely dealt at some length with the motives which incited Henry to the war. For if his motive is not understood rightly, of the whole character of Shakespeare's Henry V. we shall have a sadly mistaken motion.

When Henry V. is viewed with Pistol and Bardolph by his side, his heroism and greatness are, by the force of contrast, strikingly vivid. Pistol is base and mean, Henry is high and noble; Pistol is a coward and braggart, Henry a brave warrior and plain spoken man; Pistol is touchy and angry with no effect, Henry is mild generally but, if provoked, his anger is like that of the lion; Bardolph is a sacrilegist who stole a pax, Henry is an orthodox Christian, believing in the direct intervention of God in human affairs. Thus, as far as Henry is painted by Shakespeare in such flattering hues, so far we can positively affirm that the poet wished to make out of Henry a hero for the honour of his land, for the glory of his nation and for the commemoration of the famous battle of Agincourt. It is to heighten the glory of his favourite and the greatness of his military achievement that Shakespeare has judiciously selected, from the reign of Henry V., only such incidents as would augment his fame, carefully omitting those that would have cast a shadow upon his name. However, in the Fourth Act, sixth scene, Henry gives an order that every soldier should kill his prisoner. This mandate of the king has been cast in his teeth. His critics say that for a king so pious, so noble and so generous to give so hastily and blindly such a cruel order is derogatory to and not in keeping with his chivalrous disposition and magnanimity. But in the next scene, Henry, trembling with anger, swears that

> "We will cut the throats of those we have
> And not a man of them that we shall take
> Shall taste our mercy."

Dr. Johnson deals banteringly with the inconsistency of this

exclamation of Henry hinting that it would mean that the killed would once more have to be killed. But Singer reconciles it by observing that "it, of course, is an indirect intimation that the slaughter of prisoners had been countermanded in time." It has been argued in opposition to this suggestion that, if the king's order had been countermanded, Gower also would have known that fact. But that is not convincing. For Gower when he said—"The king hath worthily caused every soldier to cut his prisoner's throat," might have expected that the order, once given, would certainly have been carried out; or Gower might not, then, have known of its being countermanded. But the one satisfactory explanation is that Henry gave a severe order since he had not enough men to take charge of the prisoners and to guard the luggage; that the conversation between Gower and Fluellen, recorded in IV. 1., took place after the first order and before the countermand; and that the second exclamation is an indirect intimation that the first order has been countermanded. Thus nothing in the play tells against the ideal character of Henry.

R. NARAYANASAWMY.

ARYAN MIGRATION TO THE EAST.

III.—ARCHITECTURE AND ARCHÆOLOGY.

Fergusson in his preface to "Indian and Eastern Architecture" says: "In India the chisels of her sculptors are immeasurably more to be trusted than the pens of her authors," a remark which applies with equal force to the countries east of India. I shall deal with each country separately.

Ceylon.—The special feature of Ceylon architecture is the entire absence of sculpture, painting taking its place. Buddhistic relics which are found chiefly in the two capitals, Anuradhapura and Culastiputra, the modern Pollonoron, form, according to Fergusson, the connecting link between the ancient and modern Indian architecture. The Viharas are of Dravidian style and resemble those at Mahabalipuram in the Chingleput District.

The architecture of *Burma* is Babylonian and quite different from that of India. But the temple at Thatun, the capital of the Hindu kingdom of Pegu, resembles most closely the temples of Java. The temple encloses about 700 acres and was probably built before the sixth century; for, about that period, it was

superseded by the city of Pegu. According to Sir A. Phayre Thatun was destroyed in 1080 A. D. by Anavrata, king of Pegu.

The Ananda temple and the temple of Gandapaulen at Pagan exhibit a remarkable combination of Hindu and Jaina styles of architecture. Burman temples are generally of wood and brick, but these wooden forms are still found in caves in India.

Java is, as it were, the store-house of Hindu relics. The number and magnificence of the temples bespeak the influence of Hindu civilization. The following is quoted from the Encyclopædia Britannica :—"The ruins left by the early Hindu conquerors of Java are among the most remarkable objects of interest throughout the island.........Most famous of all the temple ruins is that of Boro Buddor., It lies a little to the west of the right bank of the Praga. A hill rising above the plain 154 ft. afforded a ready site for the structure. A square terrace each side 497 ft. long encloses the hill at a height of 50 ft.; 5 ft. above this there is a second terrace each side 365 ft.; 11 ft. higher comes a third terrace of similar shape; and then follow four other ramparts and four other terraces. The whole structure is crowned by a cupola 52 ft. in diameter surrounded by sixteen smaller bell-shaped cupolas. It is suggestive of the richness of the style to mention that on the outside of the wall of the second enceinte, there are one hundred and four niches each with its image of Buddha on a lotus throne, hewed out of a block five feet high; and between the niches are sitting figures, man and woman alternately. The inside of the same Prakaram is even more richly adorned with at least five hundred and sixty-eight bas-reliefs, representing scenes in Buddha's life." Professor Friedrich says that the sculpture at Boro Buddor is of an indiscriminate character. "We have first in three separate scenes, Buddha, Vishnu and Siva all together, and other groups follow, Buddhistic and Saivite, without distinction."

According to Fergusson, Boro Buddor is the highest development of Buddhistic architecture. There is a dagoba with fine procession paths just as in the temple at Anuradhapuram in Ceylon. The smaller cells resemble those at Mahabalipuram. "The style and architecture of its sculptures are so nearly identical with those of the latest caves at Ajanta in the Western Ghauts, that they look as if they were executed by the same artists."

At a place called Mendúet, 2½ miles east of Boro Buddor, there is a temple in which the images of Buddha, Vishnu and Siva are found along with that of Lakshmi eight-armed sitting on a lotus.

"On the Deing plateau mentioned as a holy mountain in the oldest known Javanese inscriptions, there exists a remarkable group of temples, which has been styled the Benares of Central Java. They stand 6,500 ft. above the sea-level." The stairway from a neighbouring plateau has over 4,700 steps. The Chandis (temples) are very numerous, the largest and the most beautiful being Chandi Bima and the best preserved the Chandu Arjuna group.

Twenty miles south-east from Boro Buddor is a place called Brahma Vanam or Bramban. Here we have six large temples surrounded by fourteen small ones, all in one compound. The greatest interest, however, is the Chandi Siva or 1,000 Siva temples. They are divided into four portions each portion having one central temple, four subordinate temples and 240 cells surrounding these. Captain Baker referring to these temples says :—"I have never seen such stupendous and finished excellence of human labour and of the science and taste of ages long forgot, crowded together in such a small compass of space...........The amount of human labour and skill expended on the great Pyramids of Egypt sinks into insignificance when compared with that required to complete the sculpture temples of Java."

The date of these temples has been fixed as the seventh century for Boro Buddor and as the eleventh century for the Chandi Siva temples. We have the following in Sir Stamford Raffles' History of Java :—"In the reigns of Aditya Varma and his two immediate successors, the country advanced in fame and prosperity. The city of Mendung Kamalun, since called Bramban, increased in size and splendour. Artists in stone and metal were invited from distant countries. Temples were constructed here (Bramban) and at Boro Buddor by artists invited from India." An inscription at Menan Kabu in Sumatra fully confirms this. "Date 656, Maharajathi Raja, Aditya Varma, King of Prathama—first and greatest—Java boasts of his conquests and prowess, proclaims himself a Buddhist, a worshipper of the fine Dhyami Buddhas, and records having erected a seven-storeyed Vihara in honour of Buddha." There is no doubt that the temple at Boro Buddor is the seven-storeyed Vihara of Aditya Varma. It might be asked "why is this inscription found in Sumatra and not in Java?" This can be easily answered. Asoka's inscriptions are found in Gandhara, Saurashtra and Orissa and not in Magadha itself. Moreover Sumatra was conquered by Aditya Varma and

it is only natural that he should proclaim his victory in the conquered land.

Half a mile from the Chandi Siva temples, we have the Chandi Kali Kata Arja and Banya Vanji are other Saivite ruins. Mejaphahit was for a long time the Hindu capital of Eastern Java. Here we meet with the extreme beauty and perfection of brick work. The idol of Durga in the temple—called in Java Lord Jangram (the exalted Virgin)—has eight arms and is represented as standing on a kneeling buffalo, evidently the Mahishasuni Mardani of India.

The state of Bramban flourished till about 1188 A. D. The oldest Kavi inscription in Java is dated 777 A. D. Here is a specimen of an inscription at Bramban. बद्दमानुपरं चकारतस्य चसर्वंधन ॥ Students of Sanskrit will easily recognise the Sanskrit sounds here.

Near the centre of the island, at Mount Prahu, there are five or six small temples dedicated to Hindu gods. They are Indian temples pure and simple and shew clearly the Chalukyan style of architecture. This to some extent supports the view that Hindus came to Java from Telingana.

Near Mount Prahu at Saku, a group of Vaishnavite temples is found, Garuda being the most prominent figure. There are the Boar, the Tortoise and the Dwarf. There are also some indecent figures, showing probably the amours of Radha and Krishna.

Before quitting Java we must note its tree and serpent temples. In the eastern part of the island at Panataram, there are three-storeyed pyramids with the Bo-tree on the top. Scenes from the Ramayana—Ravana with ten head—monkeys fighting with Rakshasas—are represented on the basement walls. Tree worship is common to all Indian religions: the Buddhists have the Bo-tree; the Jainas have the Suekari tree; we have the Bilva, Thulasi and Aswatra. The tree temples of Java resemble our Thulasi matam in structure. At Panataram there is a large serpent temple. The temple itself stands on serpent heads; every step has a serpent carved under it; the temple is dedicated to the Nagas.

Cambodia.—The ruins of Cambodia are astounding from an architectural point of view and elucidate several important Indian problems. Fergusson says:—"Since the exhumation of the buried cities of Assyria, nothing has occurred so startling as the discovery of the ruined cities of Cambodia."

Cambodian architecture bears the closest resemblance to that of Kashmir. The temple at Nakhon Wat—the great city—the capital of Cambodia for over three centuries, is a square measuring one mile each way and is surrounded by a ditch 230 yards wide. The entrance is adorned with pillars and with a Gopuram five storeys high. It is built of stone without cement—so beautifully fitted that it is difficult to detect the joints between two storeys. There are three prakarams. Scenes from the Ramayanam and the Mahabharatam are sculptured on the walls—the Avatars of Vishnu, the churning of the ocean, etc., etc. Pillars are well sculptured and there are more than 1,500 in a building, corresponding to our Ayirakkalmantapam (1,000 pillars). This is quite in contrast with the Javan temples which have no pillars. Statues of women and figures of snakes are found everywhere—a relic of serpent worship, the Naga deities always claiming a number of female devotees.

The temple of Baion within the city walls has fifty-two towers, each tower being adorned with four great marks. This is evidently the four-faced Brahma. Tradition tells the following story: "The King who married the snake king's daughter got tired of his father-in-law and set up an image of the four-faced Brahma over the gates of the city. This terrified the old man who fled to his dark abode cursing his ungrateful children." The Chinese traveller who visited the place in 1295 calls it the five-faced Buddha. This is simply looking at it through Buddhistic spectacles.

The temple at Patentaphrom is dedicated to Brahma.

The facts noted above speak for themselves and I need not pause here to draw conclusions. Treating about Javan architecture, Fergusson observes that Javan buildings resemble those of Yucatan and Mexico. Mr. Sterndale in an article entitled "Asiatic Migration to the South Pacific" in the *Asiatic Quarterly Review*, October 1891, says, that there is reason to conclude that America received colonists from Asia. This will prove a new field for further research.

S. AIYASWAMI SASTRI.

(*To be continued.*)

NOTES ON THE TAMIL UNION VERSION OF PHILIPPIANS.

SECOND PAPER.

Abbreviations:—P. = Percival; F. = Fabricius; U. V. = the present Union Version; A. V. = the English so-called Authorised Version; R. V. = the English Revised Version.

CHAP. I. 14. For திருவசனத்தை substitute தேவ வசனத்தை with the Revisers. In the Greek the words τοῦ θεοῦ are read by most modern editors as having a preponderance of MSS. authority.

VERSE 15. சிலர் may give the erroneous idea that the persons referred to were 'few.' They may have been many or few for all the Greek tells us. Tamil has really no unambiguous equivalent for τινές, the English 'some,' meaning 'not none,' 'many' or 'few' as the case may be. The only way in which Tamil, so far as I am aware, can exactly express the idea of 'some preach' is the following:—பிரசங்கிக்கிறவர்களுண்டு. This expression is free from the ambiguity involved in சிலர் பிரசங்கிக்கிறார்கள், which would more often than not be taken to mean 'a few preach.'

The U. V. fails to translate καί ('even') before διὰ φθόνον ('on account of envy'), and in the Tamil we therefore lose the idea which St. Paul conveys by this little word, viz., that envy and strife are truly surprising and even outrageous motives for one's preaching Christ. The following translation is not so smooth as the present version but is free from the above objections. பொறாமை சண்டை என்ற இவைகளினிமித்தம் கூட கிறிஸ்துவைப் பிரசங்கிக்கிறவர்களுண்டு, நல்மனதினிமித்தம் பிரசங்கிக்கிறவர்களுமுண்டு.

VERSE 16, 17. With the R. V. we must transpose these verses. This involves certain changes in the translation of οἱ μὲν...οἱ δὲ ("the one..............the other"). Adopting some expressions from P. and F. we may translate verse 16 thus:—இவர்கள் (the last mentioned class), சுவிசேஷத்துக்காக நான் உத்தரவு சொல்ல நியமிக்கப்பட்டிருக்கிறதை அறிந்து, அன்பினாலே அப்படிச் செய்கிறார்கள். In verse 17, ἐγείρειν ('to stir up') is to be substituted for ἐπιφέρειν ('to add'), the reading of the Textus Receptus. The former is better supported and gives a better sense. The U. V. follows the inferior reading, and with the A. V. gives the meaning 'to add affliction to my bonds'; we require rather to represent in Tamil the R. V.—'to raise up affliction for me in my bonds', literally, 'for my bonds.' I suggest the following rendering of the verse, மற்றவர்களோ, கட்டுண்ட எனக்கு உபத்திரவத்தை விளைவிக்க நினைத்து, சுத்த மனதோடே கிறிஸ்துவை அறிவியாமல், கட்சி விரோதத்தினாலே அறிவிக்கிறார்கள்.

ἐριθεία ('factiousness') which I have rendered by கட்சி விரோதம் is an interesting word. It is derived from ἔριθος 'a day labourer,' 'worker for hire,' and apparently has no connection whatever by way of derivation with ἔρις ('strife'). From the idea of working for hire came that of self-interested partizanship, which is the meaning here. The A. V., under the impression the word was derived from ἔρις renders it by 'contention'—an obvious blunder. All the Tamil versions translated it by விரோதத்தினாலே. But this is surely inadequate if not mistaken, for the chief idea, that of party spirit, is completely lost. The addition of கட்சி helps to restore the true meaning.

VERSE 18. மாய்மாலம் is perhaps a somewhat more exact rendering of προφάσει ('pretence') than வஞ்சகம், which means any kind of deception and not merely that particular form of deception which we call pretence. வஞ்சகம் covers both 'simulation' and 'dissimulation.' I believe πρόφασις only covers the former. Whether மாய்மாலம் is similarly restricted in usage I cannot say.

VERSE 19. *At the opening of this verse we must supply* என்றால் as the *rendering of* γάρ (*'for'*). St. *Paul* here proceeds to give the reason *for* his *rejoicing even* when his opponents seek to sway him by preaching Christ of faction and by winning new converts to their party.

There are two difficulties in the translation of this verse. (1) τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος ('your supplication and the supply of the Spirit') is a composite expression with one article only. Had St. Paul repeated the article before ἐπιχορηγίας he would have implied that the 'supplication' and 'supply' were independent of one another. But by the use of the expression in the text he means to delicately suggest that there is an intimate connection between his readers' prayers and the *supply of the* Spirit *to himself.* This suggestion is of course not to be *found in the* Tamil *and* it *may* be questioned whether we shall not have to reconcile ourselves to the loss of this with many other shades of meaning in our attempt to turn the Greek into so foreign a language as Tamil. The more I learn of Tamil the more I admire it as a language with wonderful modes of expression and possessing a virility and vitality that are admirable. But no language that I am acquainted with can compare with Greek as a vehicle for the expression of human thought. It is vain to hope that any translation can possibly bring out every shade of meaning in the original. In the present instance it is hard to retain the

unity of the expression except by the cumbrous method I have used once or twice before, viz.: உங்கள் வேண்டுதல் ஆவியின் உதவி என்ற இவைகளின் மூலமாய்.

(2) The second difficulty in this verse is the translation of ἐπιχορηγία. I have retained உதவி of the U. V. not because I think it a good translation but because I have not been able to think of a better. The word means 'an ample supply.' It makes practically no difference whether we look upon the Holy Spirit as Himself that which is supplied (' the supply which consists of the Spirit ') or the author of it (' the supply which the Spirit gives '). But it is evident that in either case உதவி ('help') is not an adequate translation of ἐπιχορηγία ('supply'). Possibly ஆவியின் வரம் would be nearer the mark. But it is not quite satisfactory. Interesting testimony is borne to the fact that it is hard to find a suitable Tamil equivalent for 'supply' by the use of the mingled expression 'supply பண்ணுகிறேன்' which is so commonly used by Hindu business people.

VERSE 20. ἐν τῷ σώματί μου, 'in my body,' certainly this is not to be translated by சரீரத்தினால். There is a local reference as in 1 Cor. VI. 20 where we must also substitute சரீரத்தில் for சரீரத்தினால். Paul is confident that Christ will be magnified not merely ' by means of ' but actually ' in ' his body. Doubtless ἐν with the dative has sometimes an instrumental force but there is no reason to depart in this passage from its strict local signification.

κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου ('according to my earnest expectation and hope '). There is no exact equivalent of ἀποκαραδοκία in Tamil. This word gives the idea of eager and constant expectation, as it were with outstretched head. வாஞ்சை of the U. V. brings out the idea of eagerness, but fails even to suggest that of expectation ; for of course we are often enough eager to have things which we dare not ever expect to possess. In Rom. VIII. 19 for ἡ ἀποκαραδοκία τῆς κτίσεως (' the earnest expectation of the creation ') we have in the U. V. சிருஷ்டியானது மிகுந்த ஆவலோடே காத்துக்கொண்டிருக்கிறது, where the two ideas of eagerness and of waiting if not of expectation are brought out by the noun ஆவல் and verb காத்துக்கொண்டிருக்கிறது respectively. But the latter is strictly speaking the translation of ἀπεκδέχεται and ஆவல் is supposed to represent ἀποκαραδοκία, whereas it really only conveys half the meaning. A paraphrase would be வாஞ்சையோடு எதிர்பார்த்தல். Strange to say so common a Greek word as

ἐλπίς ('hope') is also without a proper Tamil equivalent. Men must have the thing before they feel the need of a word to express it. And unfortunately hopefulness has not been a feature of Indian life and thought. Perhaps the whole expression might be rendered thus: நான் ஆவலோடே எதிர்பார்த்து நம்பிக்கொண்டிருக்கிறபடியே.

VERSE 21. ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος ('For to me to live is Christ and to die is gain')—I suppose the reason why our translators have neglected to translate γάρ ('for') is that, owing to the inversion of the order of the previous sentence required by the Tamil, the connection indicated by γάρ is not so apparent as in the original. In verse 21 St. Paul assigns a reason for the confidence expressed in verse 20. The ideas of life and death suggested by the last words of 21 in the Greek are immediately taken up and fully considered in verse 21 and the following verses:—εἴτε διὰ ζωῆς εἴτε διὰ θανάτου ('whether by life or by death'). ἐμοὶ γὰρ τὸ ζῆν χριστὸς καὶ τὸ ἀποθανεῖν κέρδος ('I say this because to me to live is Christ and to die is gain'). Thus he takes up the idea of ζωή in ζῆν and of θάνατος in ἀποθανεῖν. γάρ is the connecting link between these two sets of words in the Greek. In the Tamil, however, ஜீவனாலாகிலும் சாவினாலாகிலும் has had to be thrown so forward in the sentence that even if we were to insert ஏன் என்றால் at the beginning of verse 21 the connection of thought would not be clear.

It seems almost sacrilegious to touch the familiar words "கிறிஸ்து எனக்கு ஜீவன்." They enshrine a precious and vital truth which is found in other passages of Scripture, but like Luther's "Christus ist mein Leben" must be pronounced untenable as a translation of the original here. For it is evident that St. Paul is dealing not with the principle of life, ஜீவன், but with the experiences of life, ஜீவியம். We may translate, maintaining the assonance of ஜீவன் and சாவு used in the previous verse:—ஜீவிக்கிறது எனக்குக் கிறிஸ்து, சாகிறது எனக்கு ஆதாயம். But in the Greek "observe the aorist infinitive, τὸ ἀποθανεῖν, *of the crisis, dying,* contrasted with the present infinitive, τὸ ζῆν, of *the process living*."[1]

VERSE 23. We have a striking example in this verse of the loss of colour in our translation. τὸ ἀναλῦσαι is rendered by தேகத்தை விட்டு பிரிந்து. This is no doubt correct enough in meaning. But the Greek word contains the metaphor of striking

[1] Philippian Studies, by the Bishop of Durham, p. 65.

one's tent or weighing anchor and thus emphasises the temporary nature of this life.

Notice the force of the article in τὴν ἐπιθυμίαν ἔχων—'having *the* desire,' not 'a desire,' one of many, as in the A. V. The Tamil version follows the A. V. and fails to give its true force to the article. In English we should translate "*my* desire to depart and be with Christ" and not "having a desire to depart etc." Even the R. V. 'having the desire to depart' does not do full justice to the Greek article, of which frequently the only equivalent in English is the possessive pronoun. In Tamil I should render, கிறிஸ்து வுடனே கூட இருக்கவேண்டும் என்பதே எனது ஆசை.

There is one other point worth noticing in this verse, though it is a comparatively minor one. Literally the Greek; τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, may be rendered "having my desire *in the direction of* departing." I have failed to think of any device for reproducing this shade of meaning.

The U. V. rightly omits to translate γάρ, for the Tamil idiom enables us to supply the idea before அது அதிக நன்மையாயிருக்கும், which manifestly supplies the *reason* for his ardent desire to depart and be with Christ. அது அதிக நன்மையாயிருக்கும் is not strong enough for πολλῷ μᾶλλον κρεῖσσον ('very far better'). Before அதிக add மிகவும்.

VERSE 24. ἀναγκαιότερον ('more necessary'). Tamil is unable to render the comparative neatly. The U. V., அதிக அவசியம், would ordinarily mean 'very necessary' without any idea of comparison. Here the comparison is between dying and living. St. Paul says that attractive as the former is to him, the latter is more necessary for the sake of his converts. அதிக அவசியம் might therefore be actually false. For it does not follow, because one thing is more necessary than another, that therefore it is very necessary in itself. The comparative tells us nothing of the absolute degree of necessity for St. Paul's choice of life rather than death. Tamil is poor in the means of expressing such distinctions. அதிக has to do duty frequently for our 'very,' 'too,' and 'more.' This sometimes leads Tamilians who have an imperfect knowledge of English to make some amusing blunders. For instance when our servants tell us that an article is 'too cheap' or a piece of work 'too good,' they are mentally translating அதிக நயம், 'very cheap,' or அதிக நலம், 'very good' which in Tamil may also mean 'too

cheap' or 'too good.' The English 'too' suggests comparison with some standard which is exceeded. Tamil has to use some periphrasis to express this. In the present case we may perhaps read நான் சரீரத்தில் தரித்திருப்பது உங்கள் நிமித்தம் அதை மரிப்பதைவிட எனக்கு அவசியம்.

VERSE 25. καύχημα ('matter for boasting') is rendered by மகிழ்ச்சி. In translating thus the makers of our Tamil Bible were evidently of opinion that καύχημα here is equivalent to καύχησις. This view is supported by Grimm and apparently by the English Revisers. But I cannot help feeling that the ordinary and clearly marked distinction between the two words should be maintained if it gives a good sense, as it certainly does in the present intsance. καύχημα ordinarily means objective 'matter or ground of boasting', whereas καύχησις is subjective 'boasting'. This is a very real distinction, as we shall readily admit when we think of the many who have plenty of καύχησις without any καύχημα whatever. St. Paul here implies that his release from captivity and presence with the Philippians will give them fresh ground of boasting in Christ Jesus. The distinction between the two words is clearly maintained in the Greek of Rom. III. 27 and IV. 2; also in 2 Cor. I. 12 and 14. The Tamil of Romans III. 27 gives மேன்மை பாராட்டல் as the equivalent of καύχησις; and in IV. 2. மேன்மை பாராட்ட ஏது as the rendering of καύχημα. In 2 Cor. I. 12 and 14 both are rendered புகழ்ச்சி, incorrectly. For in that passage the distinction is clear—"this is our boasting (καύχησις)"; but "we are your ground or subject of boasting (καύχημα)." In Galatians VI. 4 the latter word is rendered correctly, மேன்மை பாராட்ட-இடம். We may perhaps translate here:—நீங்கள் என் விஷயத்தில் (ἐν ἐμοί) கிறிஸ்து இயேசுவுக்குள் மேன்மை பாராட்டுவதற்கு ஏது பெருகும்படிக்கு.

VERSE 26. μενῶ: I shall remain, survive; παραμενῶ: I shall remain by your side as your companion and friend. The U. V., நான் பிழைத்து, உங்கள் அனைவரோடுங்கூட இருப்பேன், scarcely does justice to παραμενῶ, in which the idea of comradeship is prominent.

VERSE 27. πολιτεύεσθε, literally, 'behave as members of a city or state.' நடந்து கொள்ளுங்கள் deprives the Tamil reader of the idea of ordered corporate life, which is found in the original—another instance of loss of colour in our Tamil version. It seems, however, impossible to preserve the exact force of the word in a translation. Acts XXIII. 1 is the only other place in the

New Testament where the word occurs and there the idea of behaving as a member of the Jewish state seems to be present. We may say that though the idea of 'citizenship' is not explicit, in both places there is the thought of ordered life and conduct as a member of a body. The emphasis already laid by the Apostle upon the Philippians' fellowship and corporate Christian life favours this interpretation here. This is another instance in which the Tamil loses part of the original thought. "Walk not merely as individual Christians (as the Tamil might imply) but as members of a body, governed by principle, submitting to order, and maintaining harmony."

VERSE 30. *τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον ἔιδετε ἐν ἐμοί*—('Having the same conflict which ye saw in me' R. V). *οἷον*, 'of the same kind as', implies that the Philippians' conflict was the same *in kind*, but not actually the same, as St. Paul's. Hence P. is right in using அவ்வகைப்பட்ட போராட்டமே.

C. H. MONAHAN.

(To be continued.)

NOTES OF THE MONTH.

OUR remarks on the Delhi Durbar in our last issue have given rise to one or two misconceptions. They were drawn from us by letters in the *Madras Mail* calling attention to the absence of the names of missionaries in the lists of those who are to attend the Durbar as guests of the Viceroy or the Provincial Governors. To remove the reproach against our own Governor which these letters seemed to convey we stated that we knew that a missionary had been invited: though he had declined the invitation. As a matter of fact the invitation was declined on medical advice. Turning then to the idea underlying the letters to the *Madras Mail* the Editor of the Magazine expressed his own opinion—he does not wish anybody else to be held responsible for it—that missionaries even if invited should decline the invitation, so as not to add to the burden upon the people which this expensive Durbar creates. And he added that if the idea of inviting missionaries to the Durbar was to recognise and honour the missionary element in the community this might be better done by consulting missionaries on some of the many questions on which their knowledge of the country would make them able to assist the Government in promoting the welfare of the people. An incident or two were referred to as showing that at present country missionaries are treated very differently.

The centre of activity in Social Reform has certainly been of late in Western India. A few weeks ago there was started at Bombay a Central Association which is intended to bind Social Reformers in the whole of India together. A Committee was formed to complete the organisation and we await with interest the result of its work. On October 26th the Provincial Social Conference for the Bombay Presidency was held at Sholapur and proved more than usually successful. Some of the resolutions are worthy of special attention and we print three of these.

1. "This Conference reaffirms its faith that the future of society in view of the growing pressure of the struggle for existence as between individuals as well as nations depends so vitally upon the abolition of child marriage, that no efforts should be spared to educate the public mind on this subject by means of Lectures, Pamphlets, Leaflets, &c., and by such methods and others to have the age of marriage raised to at least 18 in the case of boys and 12 in the case of girls, and further to have consummation postponed till husband and wife have reached respectively at least the ages of 22 and 16."

2. "This Conference is of opinion that more efforts are necessary on the part of Temperance and Reform Associations to check the growth of the vice of drink. This Conference urges that caste heads and Gurus should be approached and their co-operation secured."

3. "This Conference notices with great pain the havoc caused in many a Hindu home by the Plague and urges all friends of Reform to further the cause of widow marriage, by bringing home to the public the great increase that has been caused by the dire epidemic in the number of our unfortunate and helpless young widows, and in this manner and otherwise by enlisting the sympathies or active help of as great a number as possible. This Conference notes, in this connection, with special satisfaction, the efforts made in this behalf by Professor Karve and other promoters of widow marriage, and the Widows' Home Association of Poona."

But the speech of the President was the most noteworthy feature of the Conference, and we would advise our readers to obtain a copy of it and study it carefully. Dr. Bhandarkar began by pointing out that the Indian people had always been marked by "indifference to corporate or national interests." From this had come foreign domination, the multiplicity of castes, and other evils. Now this indifference must be broken up unless the country is to remain in the abject condition to which it has been reduced by the consequent ignorance and poverty. In the efforts put forth with this object what success has been attained? In Female Education the progress has been "very imperceptible." As regards Early Marriage "there has been a per-

ceptible improvement in the case of boys......but the improvement in the case of girls is very little." Widow-marriage "has not penetrated very widely into our society." Despite the increase in the number of widows due to the plague, not one man during the last five years has rescued "one of these helpless creatures from her pitiable estate." As regards the abolition of Caste there has not only been no progress but caste differences are more accentuated than ever. One reform has been growing fast—travel to foreign countries. The Reform party ask that those who visit foreign countries should be received back into caste on their return. Dr. Bhandarkar thinks that this is a concession to the principle of caste that is unworthy. As those that have been abroad have there lived free from caste, he does not like to see them submitting themselves to caste again.

'It appears as if the germs of caste formed an essential ingredient of our blood.' These germs were destroyed in Europe by the spirit of nationality; their growth has 'rendered the formation of an Indian nationality an impossibility.' A beginning however may be made in the destruction of caste by fusing sub-castes, and in the movement to bring this about, Dr. Bhandardar sees promise; 'but even here it will not do to be too optimistic.'

Despite the ill success of the past, Social Reformers need not despair. India has shaken off her torpor, though it is 'with dazed eyes and uncertain steps encumbered by the folds of her old-world garments' that she moves forward. To make her steps more certain Social Reformers must bestir themselves. Organisation, the education of public opinion, the practice by reformers of the reforms they advocate are all necessary. The suggestion that Gurus should be won over and reforms introduced with their help Dr. Bhandarkar does not consider very promising. The great Sastra of the people is custom, and it is custom that has to be changed. And since only a keen conscience will enable men to be true to their reforming convictions in the face of opposition, and since Social Reform in itself will not give the enthusiasm necessary for success, Dr. Bhandarkar holds that a reform of Hindu religion must precede other reforms.

One of the most graceful acts of the month was the gift by Mr. John Morley to the University of Cambridge of the Library collected by Lord Acton which Mr. Carnegie had presented to him. In the letter—a model of taste and style—in which Mr. Morley made his offer, he stated that he had for a time played with the fancy of retaining it for his own use and delectation, but having no desire for possessions and recognising that it was more suitable for a public institution than an

individual had determined to offer it to the University in which Lord Acton had taught. The only condition which he lays down is that the books shall not be distributed but the collection maintained as a single whole. This he asks on the ground that it was built up by Lord Acton ' to be the material for a history of Liberty, the emancipation of Conscience from Power, and the gradual substitution of Freedom for Force in the Government of men.' Would that Lord Acton, the most learned man of our age, had lived to write that history! As all that have read anything he ever wrote must recognise it was this growth of Liberty that was for him the central strand in History. Indian students of History will be wise if they learn to look with his eyes into the past.

It is pleasing to note the general support which has been given in India to the suggestion that Lord Curzon's tenure of office should be prolonged. India has never been slow to acknowledge real rulers when they have appeared. And since Dalhousie no such man as Lord Curzon has been at its head. The two men in many respects are singularly alike, and in special they are alike in their sense of responsibility, their intense interest in the people subjected to them, and immense power of work. In a letter to the *Daily News*, Mr. Oscar Browning, the Cambridge Liberal, deprecates Liberal criticism of Lord Curzon, urging his possession of these great qualities. Incidentally he hints—and as an old teacher and a recent intimate guest of Lord Curzon he should know—that the Durbar was forced on the Viceroy by the Home Government and states that his host works 14 hours a day. However glad we might be to have Lord Curzon continue with us, the career of his great predecessor has its warning. Dalhousie was killed by overwork and the excessive prolongation of his rule. The combination of responsibility and work creates too great a strain to be long endurable. India has more to gain from Lord Curzon's being, as he doubtless will be if he is spared, for a quarter of a century one of the rulers, in power or in opposition, of the Empire than from a year or two more of his Viceroyalty now.

Lord Curzon's wisdom has seldom been more evident than in the letter which the Government of India has addressed to the Provincial Governments with regard to the Universities Commission's Report. That this is due to the Viceroy is clear, for nobody else could venture to treat the work of the Law Member of the Viceregal Council as Mr. Raleigh's Report is treated here. The lull in the agitation which has followed the publication of the Letter is a sufficient testimony to the statesmanship of its author. With all deference to the *Pioneer* we see nothing of any value jettisoned by the Letter.

LITERARY NOTICES AND NOTES.

Shakespeare's Hamlet and the Waste of Life. By William Miller, C.I.E., D.D., LL.D., Madras: G. A. Natesan and Co. 1902.

Dr. Miller apologises for writing another book on a play which has received so much attention, but none who read his book will put it down without an acknowledgment that it has cast fresh light upon the purpose of the dramatist. It may be that there is no absolutely new idea in the book, but the grouping and balancing of the ideas and the characteristic method of presenting them have the effect of a fresh suggestive theory.

Dr. Miller begins his study by pointing out that there is good evidence that the play was not struck off at one effort, but that Shakespeare returned to it again and again, that the subject grew upon him, and that the play was modified by him from time to time. This corroborates the belief that in the character of Hamlet we have "a nearer approach to self-portraiture—a more traceable adumbration of Shakespeare's own strength and weakness, and of the sphere in which his thoughts habitually moved—than he has afforded in any other of his writings." Another preliminary point on which Dr. Miller dwells is the significant fact that the sequence of events and the lapse of time are very indefinite. Hamlet "withdraws himself from the influences which ought to work upon men, and by their working ought to turn instinctive tendency into settled character." Turning now to the main design of his essay, Dr. Miller premises that the general character of Shakespeare's plays awakens the expectation that we shall see in *Hamlet* worked out as upon the stage of life the great principles that "evil and error, by their very nature, are linked with shame and sorrow," "that in the end men reap the harvest which they themselves have sown," "that the character which men's accumulating feelings and action, and decisions form in them is the all-important thing for themselves and those connected with them." Any such lesson must be closely bound up with Hamlet himself, for in no other play is the chief personage so engrossingly the centre of the interest.

Now everything in the play ends in ruin, and for this Hamlet is largely responsible. Why is this?

Dr. Miller accepts as a partial explanation Goethe's comparison of Hamlet to a costly vase shattered by the growth within of it an oak. For Hamlet the task set him was too great.

Perhaps the most important contribution of Dr. Miller to the elucidation of the play is the clearness with which he brings out the exact task which Hamlet was set. It was not simply to revenge his father's death in the sense of taking the murderer's life. It involved

the bringing the criminal to justice, proving his crime to the satisfaction of all, and by an orderly trial securing his sentence.

At first sight Hamlet does not appear mentally or morally unfitted for such a task. Hudson's theory that Hamlet is from the beginning mad, Dr. Miller rightly sets aside. He believes that Hamlet is represented as in some sense *becoming* mad, but this is part of the ruin caused by his failure. Why then does he fail? Dr. Miller's answer is that he fails because he is wanting in *the sense of duty*, that element of character which makes men feel that action or an attempt at action is imperative. That this is the key to the problem of the play Dr. Miller establishes by a detailed review of Hamlet's conduct throughout, which it is unnecessary here to follow.

Dr. Miller considers the characters of other personages in the play from the same moral standpoint. Hamlet brings ruin on himself and others by divorcing action from thought. Laertes illustrates the calamity that follows action without thought; Polonius that which follows on "thought which is not thought, which is not living to the man who imagines that he thinks it." Horatio's friendship is insufficient to ward off Hamlet's ruin, for his goodness is negative; the active effort at the fitting time is wanting. With regard to the King and the Queen Dr. Miller is chiefly at pains to show that they are not all evil. Ophelia fails for want of determination to judge for herself.

Dr. Miller's study of the play is marked by the same strong qualities as his studies of *Macbeth* and *King Lear*. Knowledge of human nature, insight into the springs of conduct, firm grasp of essential ideas, skill in arrangement, and lucidity of exposition we have learnt to expect. Another characteristic that gives to these studies a mould of their own is that throughout them we are made to feel as perhaps in no other Shakespearian studies the social and political interests at stake in the problems raised in the play. Behind Hamlet himself we are made—not indeed by any emphasis but in that natural way in which the reader enters into a writer's mind—to see Danish society and the State of Denmark vitally affected by the action of the play. Few writers on Shakespeare, if any, have had the training Dr. Miller has had in the observation—to say nothing else—of political and social change in a nation, and his training is not lost when he writes on these plays.

And it need scarcely be said that few writers on Shakespeare have had the moral elevation which makes Dr. Miller's expositions so impressive. Dr. Miller's career as an Indian Missionary has not only widened his knowledge of human nature but it enables him and entitles him to speak on the moral lessons of Shakespeare's plays as few men can. It gives emphasis to the earnest and sympathetic sentences with

which the book closes, sentences in which Indian students are warned that if they have something of Hamlet's strength, they have lamentably much of Hamlet's weakness, and that, whatever endowments a man may have, without a sense of duty his life must be wasted.

The Poor Pariah. By Henry S. Olcott.

THIS little brochure by Colonel Olcott contains a setting forth of the woeful condition of the Pariah at the present time, a conjecture as to the origin of the Pariahs and their old-time religion, and an appeal for funds to carry on the work of the four free schools that Colonel Olcott has started in the neighbourhood of Madras. Of the degraded state of the Pariah there can be no two opinions, and it is a disgrace to Hinduism. It is noteworthy that Colonel Olcott has had to go mostly to the writings of missionaries for his quotations about the state of the Pariah. We wonder if he has seen the paper on the Panchama question by a Brahmin in the volume published by Mr. Chintamani about a year ago and entitled "Indian Social Reform". He would have found there some facts that would have been of use to him for purposes of quotation. We rejoice that the Theosophical Society has taken up work so useful as the education of Pariahs, and that the missionaries, who have hitherto been the sole advocates of the Pariah, have been reinforced by Colonel Olcott. While they cannot agree with all that he says in this book, missionaries will sympathise with its main object and will appreciate the general friendliness of its tone.

While we wish the Colonel success in his general aim, there is more than one point in the little volume on which a word of comment seems necessary. He says: "I know of no theory that will explain the figures in the report to be given, except the Hindu one of Reincarnation." This has reference to the improvement that has taken place in the lives of the Pariah children that have come under the influence of the Colonel's free schools. This is strange to us when we remember that it is largely because of this very same doctrine of reincarnation that the Pariah in India is what he is to-day, and that all the Hindu philosophy and religion of the past has only served to make his position one of greater degradation and more awful servitude. It is only since the missionaries have shown the way that anything has been done for the poor Pariah. Indian reformers themselves are now beginning to see that they can no longer neglect this question, and that they must give attention to it. It is with Colonel Olcott a question of humanity. It seems to us a travesty of religion that can allow things to go on that humanity feels so easily to be wrong.

Colonel Olcott represents missionaries as trying by pecuniary and other help to make converts of the Pariahs, but singles out the Rev. W. Goudie as an exception whose attitude he can praise. We fear

that Colonel Olcott's acquaintance with missionaries is somewhat limited, or he would be aware that the story of twenty years ago that he thinks himself justified in bringing forward as an illustration of missionary methods is very much out of date, and that practically all missionaries feel about this question as Mr. Goudie does. Colonel Olcott himself feeds the children at some of his schools. There may be exceptional cases open to such criticism as Colonel Olcott's, but we doubt whether any Protestant missionary would give money to a man as an inducement or consideration to him for baptism. Sometimes help is given in mere charity, sometimes a Pariah may be aided to secure teaching, as the result of which he may or may not ask for baptism; but it is certainly contrary to all evangelical principles to bribe a man to be baptized.

Colonel Olcott has no desire to take the Pariah from the religion in which he is, and thinks that the original religion of the Pariah was Buddhism. Whatever his original religion may have been, and we think that Colonel Olcott is allowing himself to be gulled by a cock and bull story of a stolen manuscript, there is nothing in the religion of the Pariah of the present day that will lift him up or ennoble him in any way. His religion such as it is is of the most degrading kind, and many practices there are which are not fit to be mentioned.

One other point. Colonel Olcott wishes his readers to be informed of the fact that he does not intend to try to lift up the millions of degraded Pariahs; that work he intends to leave to Government and to the wealthy missionary bodies. (These words are Colonel Olcott's.) What Colonel Olcott intends to do is to establish a few schools in the neighbourhood of Madras and there give a few object-lessons of what education and training can do for the Pariah. This is no doubt a good object, and is worthy of imitation by the Hindu. But it has to be taken into account that the Pariah in Madras is a different individual from the Pariah out in the country; and the test cases of Colonel Olcott here are not a true basis for comparison of cases in the mofussil. It is true that education will make the Pariah in a measure independent of the Brahman, but so long as Hinduism is what it is, there is no hope for the Pariah within its pale. The Pariah is being improved by education, but he is being improved far more by the religion of Jesus Christ. The motive the missionary has for his work is higher than the motive of mere humanity, or the motive of the Hindu, with his theory of reincarnation. He labours for the Pariah because he believes the Pariah has a soul to save and that Christ died to save that soul. It may seem strange, nay even foolish, to Colonel Olcott, but it is none the less true, that the Pariah is capable of real and deep spiritual influences and is capable also of experiencing that wonderful phenomenon known in the

Christian world as conversion. The Pariah, too, can be made to feel by the grace of God a deep conviction of his sin, and by the grace of God can obtain strength to overcome temptation. But it takes Christianity to do this for him and not merely education. Education, improved sanitation, and such things are very well in their way; but for the moral regeneration of the Pariah they are insufficient; for the complete reform and regeneration of the despised Pariah the Gospel of Jesus Christ is the only sure hope. It is because missionaries believe this that they work for the conversion of the Pariah, and though their labour is hard and the task seemingly impossible, and though there are alas many cases of backsliding, the missionary toils on, not to show so many conversions from heathenism, or to produce testimonials savouring somewhat of the quack doctor, but "to save souls from death."

Village Work in India. By Norman Russell. Edinburgh and London: Oliphant, Anderson, and Ferrier. Price three shillings and six pence.

THIS work consists of fourteen sketches from the life of a young missionary in Central India. As one reads the book one feels that the writer was indeed a true missionary—alas, that we should have to say was, for the writer succumbed to disease only this year at the early age of thirty-eight. Mr. Russell had a story to tell and he has told it well. There are no rhetorical fire-works and there is a delightful absence of boasting or self-advertisement in the book. His heart was in his work, and he had the deepest interests of the natives of the country at heart. The book is full of life and the observations of the writer about the progress of Christianity, the hindrances that lie in the way, and the simple stories of gospel triumphs are deeply interesting. This is a book that might be placed in the hands of every Sunday-school scholar and missionary collector, and yet it is a book that might be read, and read with profit too, by every educated Hindu. There is no bigoted opposition to the faiths of the country, but there is the confident assurance that these faiths are in no way the equal of the old gospel, and that the final triumph of the gospel of Jesus Christ is sure. Mr. Russell was a keen observer both of the country and of the people. "Nowhere is Hinduism a more terrible failure than in the presence of great grief." "Religion in India is like the everchanging scenes of a kaleidoscope; sublime spiritual thought is often found side by side with debasing ritual and gross sensuality." "Woman, for so many years depressed, is unconsciously having her revenge, and upon her salvation depends the welfare of her sons; for India, like the rest of the world, will never rise higher than the level of her women." The contrast between the group of Hindu sadhus, or holy men, and the small band of native Christian

workers is very skilfully drawn and the moral well driven home. The story of the starting of a mission among the Bhils is full of interest, and what is said of the famine is wise and discreet. Altogether we can wish a wide circulation for this book, for we believe that it cannot help but stimulate a true missionary spirit in those that read it. Without being sensational it is full of incident, without being prosy it is full of sound advice and shrewd observation, and one feels that it has been written by a man who knows and who rejoices in the work he is privileged to do.

With the Tibetans in Tent and Temple. By Susie Carson Rijnhart, M.D. Edinburgh and London: Oliphant, Anderson, and Ferrier, 1901.

THIS is an extremely interesting account of pioneering missionary work in Tibet, carried on during the years 1895-1899 by the late Mr. Petrus Rijnhart, a Dutch missionary, and his wife, a Canadian lady. Mr. Rijnhart had conceived the idea of entering Tibet from the East and had successfully carried out his idea, for in 1892 he had crossed into Tibet from China and had lived at Lusar, near the great lamasery of Kumbum, for nearly a year. In 1894, Mr. and Mrs. Rijnhart left America with the intention of following the same route and of penetrating into the interior of Tibet, even if possible as far as Lhasa, the sacred capital, where the Dalai Lama lives. Owing to Mr. Rijnhart's knowledge of Chinese and Tibetan they made their way to Kumbum, where they worked for some time. As they felt called, however, to pioneering work, they determined to penetrate farther into the country, and removed to Tankar. While in Tankar they entertained the late Captain Welby and Dr. Sven Hedin, the famous Swedish traveller, both of whom acknowledge gratefully in their books the kindness they received from the missionaries. Mrs. Rijnhart's medical work and Mr. Rijnhart's knowledge of the people gained them many friends at Tankar, as at Kumbum, but they still felt impelled to travel farther into the interior, and decided to leave the home they had made for themselves at Tankar and attempt to reach the neighbourhood of Lhasa. This journey had disastrous results, for on the way their little son died, and they were attacked by robbers who scattered their small caravan. Mr. Rijnhart set out alone to try to get help, and was never seen again. Mrs. Rijnhart thus found herself alone and destitute in the heart of Tibet. Her courage did not fail her, for her trust in God sustained her, and after many adventures she at last made her way safely back to China. Inquiries were made as to the fate of Mr. Rijnhart, and there seems to be little doubt that he was seized by the robbers and murdered.

Mrs. Rijnhart's record of the devoted service of her husband and herself is thus a narrative of stirring and pathetic adventure. It is also a testimony to the fact that intelligent, well-equipped, and sympathetic Christian missionaries can find an opening for work in most unlikely places, and can endear themselves to those who are inclined to regard foreigners with distrust and aversion. It is further a storehouse of facts about Tibetan manners and customs, for Mrs. Rijnhart's long residence in Tibet and her intimate acquaintance with the people enable her to speak with an authority which the passing traveller cannot have, even though he may fancy that he possesses the eye of the trained observer.

Words and their Ways in English Speech. By James Bradstreet Greenough and George Lyman Kittredge. Macmillan & Co., London and New York. Price, 5*s*. net.

WE have repeatedly called attention to the excellent work that is being done by American scholars on the history of the English Language. The book before us by two Harvard Professors is the latest proof of the diligence with which the study is being pursued at the seats of learning beyond the Atlantic. Messrs. Greenough and Kittredge have produced a book as readable as Trench and if less technical than Skeat almost as learned. Thus the six short introductory chapters deal with such interesting topics as the poetry in language, the distinction between learned and popular words, and that between slang and legitimate speech, and these subjects are illustrated with a wealth of examples. Chapters VII to XI treat of the English vocabulary and of the influences that have affected its formation. Even in the more technical parts of the subject that follow the writers succeed in imparting what they have to say in a way that ought not to repel the general reader. The student, however, will still require to be familiar with such a book as Skeat's *Primer of English Etymology*, for exhaustive as is the 'Index of Matters' supplied by Messrs. Greenough and Kittredge, we find no mention in it of Grimm's Law or of Verner's. But for what the agriculturalist calls a 'top dressing' the student cannot go to a better book than 'Words and their Ways in English Speech.'

Beginnings of Trigonometry. By Clement Jones. Longmans, Green, & Co. Price two shillings.

THIS little work on Trigonometry is intended for those students who do not wish to enter largely into the academic parts of the subject, but who wish to have and to have early such an acquaintance with the subject that they can solve practical questions in the solution of

triangles, and acquire facility in the use of mathematical tables. For such students the book will be useful. It is decidedly stronger on what we may term the practical side than it is on the theoretical side, and perhaps the theoretical side has been sacrificed a little too much. It has to be admitted that a good deal of the elementary portion of Trigonometry is somewhat dry and uninteresting, but if the student is ever going to be anything but a mere machine grinding out results from formulæ, then it is advisable that the principles underlying the formulæ should be understood and the method of getting the formulæ known. *It is in this respect that the book is weak.* For example, the proof of the theorem that the ratio of the circumference of a circle to the diameter is constant is not given, and the proof of the theorem that the radian is constant might be clearer and better. In the part that treats of lines, though it is said that lines have signs, it is nowhere explicitly stated that the sign of the revolving line is positive. The book could not be used with F. A. classes, for it does not contain enough for that class; it would probably be more useful to students of engineering who want to acquire an early facility in the use of tables and formulæ, and who are not so much concerned with the theoretical proof of the same.

The Dark o' the Moon. By S. R. Crockett. Macmillan's Colonial Library. London: Macmillan and Co., 1902.

In *The Dark o' the Moon* Mr. Crockett returns to his native Galloway where he is most at home, and we may say at once that we prefer him there. *The Dark o' the Moon* does not indeed equal *The Raiders*, to which it is a sequel, but sequels are rarely as good as the works they are intended to complete, and those who read with interest the adventures of Patrick Heron, Mary Maxwell, and Silver Sand in Mr. Crockett's most successful book will turn with interest to a book in which they re-appear. The story seems to us somewhat "long drawn-out" and has most of Mr. Crockett's well-known mannerisms, but it is quite readable, and that is more than can be said of most works of fiction now-a-days.

A Guide to English Conversation for the Third Standard. By C. R. Namasivaya Mudaliar. Star of India Press. Price two annas.

This little book has been drawn up to meet the requirements of the revised Code. It avoids the use of the vernacular and may possibly be better in use than it appears to us to be likely to be from a perusal of it. The task of compiling such a book is not easy, and the compiler must himself have a correct knowledge of English. This book is marred by faulty English. The sentences too are very wooden and lifeless,

and are not of the kind to stimulate young boys and girls. Small blocks are given by way of illustration, but some of these are very grotesque, while none of them are really good, and the lettering is often faulty. To take one example, a cut is given that is supposed to represent a classroom. We require to be told that, and when we look to see what number 1 is, we find that is the wall, though to us it appears to be a window. The other references are similarly at fault.

Second Language (English) for the Fourth Standard. C. L. S., Madras. One anna.

THIS book is drawn up to meet the requirements of the revised Code for the fourth standard. The selection of the three hundred words is good, and the sentences that are employed to introduce the words are also good. They are reasonable, and have a fair amount of variety about their structure. All the lessons are given in Tamil as well as in English, the English occupying one page and the Tamil the opposite page. We think that it would have been an improvement if some of the later exercises had been given without the translation. We are not particularly impressed with the selection of verses given at the end, and think that a better selection might be made with advantage.

In Realms of Gold. Arnold's Literary Reading Books. London: Edward Arnold. Price 1*s*. 3*d*.

MESSRS. LONGMANS & Co., Bombay, have forwarded us this 'English Reading Book for Junior Forms.' It is made up of some of the great tales of the world's history and romance as told by well-known prose-writers, interspersed with poems by well-known poets, with illustrations from well-known artists. The first twenty pages contain a frontispiece, Watts' Sir Galahad, the tale of Briar Rose from Grimm's Fairy Tales, the Story of Conn eda, and Browning's Pied Piper of Hamelin with Dixon's illustration of the poem. Two hundred pages of the same kind complete the book, which truly introduces its readers to Realms of Gold.

Geography Readers.

MESSRS. LONGMANS have sent us *Asia* in their series of *Pictorial Geographical Readers* (1*s*. 8*d*.); and Messrs. Macmillan & Co. the volume on *Africa and Australasia* in their *New Geography Readers* (1*s*. 6*d*.). Each is marked by the same attractive features as we have referred to in noticing earlier volumes of the series. Messrs. Macmillan's book more closely follows the lines of an ordinary Geography; Messrs. Longmans' those of an ordinary Reader, while giving in an Appendix all the ordinary matter of a Geography in a concise and graphic form. The illustrations in both books are excellent.

LITERARY NOTES.

THE International Congress of Orientalists met this year in the month of September at Hamburg. Dr. Behrmann of Hamburg was elected president, and among the representatives of foreign countries was Sir Charles Lyall, who spoke on behalf of the Government of India. Section II. A—India—was presided over by Professor Rhys Davids, and in it a large number of papers were read and discussed. The following are among the chief pieces of business transacted. Professor Macdonell of Oxford described his forthcoming edition of the "Brihad-devatá"; Professor Hardy of Würzburg gave an account of his proposed edition of the "Mahâvansa," the ancient Pali chronicle of Ceylon; Sir Charles Lyall laid on the table two new volumes of the "Linguistic Survey of India"; progress was reported by Dr. von Schoeder with regard to his critical edition of the "Mahâbhârata," and by Professor M. Bloomfield (Baltimore) with reference to his concordance of Vedic literature; Dr. James Burgess called attention to the need in Indian mythology, especially in the Jain system, of reference books corresponding to Dr. W. Smith's dictionaries; and Dr. Pfungst of Frankfort produced statistics showing that the number of Buddhists in India, as shown by the recent census, had increased by two millions in the course of the last decade.

A NEW series of biographical monographs is about to be published by Messrs. Dent under the title "The Temple Biographies". It will consist of the biographies of men and women of all times and countries who have lived worthy and helpful lives. It will begin with volumes on Mazzini, by Mr. Bolton King, and on Mr. G. F. Watts, by the Rev. Hugh Macmillan. Professor Dowden is engaged upon a life of Browning for this series.

MR. RUDYARD KIPLING has written a book of stories "for little children", called "Just So Stories". It deals with such interesting problems as 'How the Whale got his Throat,' 'How the Camel got his Hump', 'How the Leopard got his Spots', and the explanations given are not those of the ordinary evolutionist. Judging by the extracts we have seen from it we should be inclined to say that it is one of those children's books which will be more appreciated by "grown-ups" than by those for whom it is primarily intended. The stories themselves will, no doubt, please if translated into simpler language, but the verbal cleverness will be appreciated more by children of a larger growth than by the inhabitants of the nursery.

THE eighth volume of the 'Oxford English Dictionary' has now begun to appear. The first section of it, which contains the whole of

Q, has been prepared by Mr. W. A. Craigie, who not long ago was associated with Dr. Murray and Mr. Bradley as third editor of that monumental work. Comparatively few of the words beginning with Q in English are of native origin.

AMONG the books which Messrs. Longmans, Green, & Co. announce as either recently published or about to appear we note the following:—*The Varieties of Religious Experience: a Study in Human Nature*, by Professor William James; *The Study of the Gospels*, by Dr. Armitage Robinson, the newly appointed Dean of Westminster; *A History of Great Britain from the Earliest Times to the Present Day*, by Professor Tout; *James the Sixth and the Gowrie Conspiracy*, by Mr. Andrew Lang; *Historical Essays*, by the late Bishop Stubbs; *Historical Essays and Reviews*, by the late Bishop Mandell Creighton; *Laughter and Humour*, by Professor James Sully; *The Romance Book*, Mr. Andrew Lang's usual Christmas book; *Response by the Living and non-Living*, by Professor J. C. Bose; *An Introduction to Bacteriology*, by Dr. M. L. Dingbra, a work especially designed for Indian medical students; *Motors and Motor-Driving*, the new volume in the Badminton Library; the first volume of *The Life and Letters of Max Müller*, edited by his wife.

A LIBRARY catalogue is a difficult work to produce, and mistakes not unnaturally sometimes occur. The critics of such catalogues however —and as a rule these coincide in number with the users of the catalogue —are not infrequently most unreasonable.

In a recent number of the *Academy*, for example "The Bookworm" asks impatiently "Why, for instance, should Max Müller masquerade as Mueller?" The answer might be given in the words of a well-known humourist. "They called him Peter, so it's said, because it was his name." Any one with a little knowledge of German knows that the diæresis over the *u* is merely another way of writing *e*. Goethe, for example, is sometimes written Göthe, but probably "The Bookworm" would complain bitterly if he found that name catalogued as if it contained only *one e*. The only safe principle in cataloguing is to have certain well-defined principles which are followed consistently, even though at times the result may be entries which to impatient or ignorant critics seem only to be in the words of "the Book-worm," "eccentricities, the outcome of the most perverse ingenuity."

THE first volume of the new edition of Chambers's Cyclopædia of English Literature has been published for some time, and the second volume is likely to appear in a few weeks. This edition, which is edited by Dr. Patrick, is really a new book and the first volume has been much

praised. Amongst the contributors to the second volume are Professor Saintsbury and Mr. Austin Dobson. The literary history of the United States is to form a separate division by itself, and will be dealt with in the concluding volume, which will also include the literature of Canada and Australia.

Two book-schemes that have proved very successful are being introduced into England. One of them is the establishment of an association known as "The Book-Lovers' Library". The proprietors guarantee to supply members with any book on their list, however great the run upon it may be. It is said that in the United States this agreement led to the purchase of 20,000 copies of one popular novel! The Library will contain only current literature, and the subscription paid will probably entitle the subscriber to receive a dozen books at a time, delivered free, from his residence twenty times during the course of the year. The other scheme that is to be tried by the same company is called "The Tabard Inn." Life-membership of this Library is obtained on the payment of a small sum, for which the following privilege is to be obtained. The company is to place bookcases holding from one hundred and twenty-five to two hundred and fifty books in a large number of high-class shops throughout the United Kingdom. A member of "the Tabard Inn" will be entitled on showing his ticket to receive a volume from any of these bookcases. He will not require to return the volume to the place from which it has been taken, but may return it to any one of the branches throughout the country, and on making a small payment —probably two pence—will be allowed to provide himself with another book. It is believed that these schemes will be found to work as succeesfully in Great Britain as they have done in the United States.

THE appearance of Mr. John Morley's *Life of Gladstone* has been postponed again. It is now stated that it is likely to be published next February.

SCIENCE NOTES.

A VERY thorough search for a planet between Mercury and the sun has been made at the Lick Observatory. Leverrier and others have shown that there is a considerable motion of the line of apsides of the orbit of Mercury which cannot be traced to any known body in the solar system. This motion would be explained if there were a planet, or a ring of small planets, revolving between Mercury and the sun, nearly in the plane of the sun's equator. The total eclipse of 18th May, 1901, was recognised as a good opportunity for investigating this question, and the Lick Observatory party, which went to Sumatra to observe the eclipse, was equipped with suitable telescopes for taking

photographs of the whole of the region in which the planet was at all likely to be found. There were four telescopes provided, arranged in pairs so as to give duplicate exposures of each region, and the region they covered embraced an elongation of 19° on each side of the sun. The plates overlapped sufficiently to ensure that the whole of that region was covered.

THREE exposures were made with each of the telescopes and very satisfactory negatives were obtained. The star images were almost perfectly round and sharp, showing that the mounting of the telescopes had been very rigid. A scrutiny of the negatives was made at Sumatra as soon as possible after the eclipse and a more thorough examination of them has since been carried out at the Lick Observatory. Each pair of plates was examined with an eye-piece, the film of one being placed against the back of the duplicate. Altogether, 170 star images were found and they were *all* identified with catalogued stars. O, these the faintest stars are of the ninth magnitude, but on nearly all of the negatives a number of stars cannot be seen whose visual magnitudes are considerably brighter than the faintest which can be seen on the same plates. These discrepancies are accounted for by the character of the spectra of the stars, red stars making comparatively little impression on a photographic plate.

Now the average visual magnitude of the four principal minor planets is 8·0 and their average diameter is 300 miles. But these bodies are 150 million miles from the sun while an intra-Mercurial planet would not be more than 28 million miles from the sun. Thus it need not be more than 34 miles in diameter to appear as bright as they do. Now the total mass required to produce the change observed in the orbit of Mercury is about one-half the mass of that planet. There would, therefore, have to be no less than seven hundred thousand such bodies 34 miles in diameter and as dense as Mercury to form such a disturbing mass. The plates, however, do not show that there is even one such body. It has been suggested that the perturbations might be due to a ring of bodies outside of Mercury's orbit but that is hardly likely as the ring would also affect the motion of Venus. The only alternative seems to be that they are due to the matter which gives rise to the Zodiacal Light.

Two variable stars have been discovered in the nebula N. G. C. 7023. Mr. C. D. Perrine, who made the discovery, took a number of photographs of the nebula this year. A comparison of these led to the detection of two variable stars within the nebulosity. The magnitude of the one was $14\frac{1}{2}$ a year ago and is now $16\frac{1}{2}$ while the magnitude of the other was $16\frac{3}{4}$ and is now $15\frac{1}{2}$. The nebula in which they occur

consists of very irregular streamers and masses of nebulosity folded about a seventh magnitude star and is situated in the centre of a region almost devoid of stars. The discovery is of special interest because no variable stars have hitherto been known to exist in nebulae.

FLOWERING plants have been found to be very sensitive to variations in the amount of carbon dioxide in the air. Dr. Horace T. Brown tested this by enclosing the living leaves in glass cases through which air containing known proportions of CO_2 was passed. When the partial pressure was maintained at about three times the normal, he found that the plants were for a limited period manufacturing carbo-hydrate material within their chloroplasts at least three-and-a-half times faster than those in normal air, and that although this rate of photosynthesis was not maintained for long there was always a tendency for the carbo-hydrate supply to be excessive. Such experiments showed that the mechanism of the plant on which normal nutrition depends has its parts so correlated that any change in the composition of the air which favours increased photosynthesis disturbs the adjustment of the various parts. Dr. Brown *remarks that flowering* plants appear to be so accurately "tuned" to an atmospheric environment of three parts of CO_2 per 10,000 that an increase to the extent of two or three times the present amount would result in their speedy destruction.

THE annual report on meteorological observations in the Straits Settlements for the year 1901 has just been published. At Singapore the highest temperature in the shade was 91°·5, registered on 4th February, and the lowest 68°·9, on 9th January. The mean temperature for the year was 79°·9 and the range was 13°·9. The highest humidity was 98% on 28th May and the lowest 50% on 23rd February. The rainfall was 83·56 inches, which was below the average, but greater than it was in 1894 and 1896 when 81·24 and 74·07 inches respectively were registered. The greatest rainfall during the past ten years was 111·41 inches in 1893.

AN analysis of the results obtained for the temperature of the air at different heights by means of balloon ascents has been made by Professor F. H. Bigelow. He concludes that at a height of 16,000 metres the temperature is – 55°C., and the gradient – 4°·4C. There should be an increasingly slower temperature fall with the height in the strata above this. Taking the gradient in the higher strata to be – 1°·8C., he infers that at a height of 64,000 metres (40 miles), which may be regarded as the efficient depth of the atmosphere, the temperature should be about – 142°C. This agrees with the value given by E. Rogovsky for the probable temperature of the interplanetary medium.

RECENT PERIODICAL LITERATURE.

In the *Fortnightly* Mr. Mallock concludes his articles on 'Science and Religion.' The question that he has finally to answer is—How is it possible to believe in religion, seeing that the definitely established conclusions of science make it impossible to ascribe to man free-will or responsibility, or to the first cause moral characteristics? Mr. Mallock's reply to this is that we can assent to both science and religion, although they contradict one another, without contradicting our reason. His ground for this assertion is that our knowledge is a small oasis of consistent ideas in the midst of a desert of unknown and of contradictory ideas. And not only is this the case, but the very logic which achieves the orderliness of the oasis is the logic which drives us out into the desert. Illustrations will show Mr. Mallock's point. God, according to the religious conception, is the creator of the whole universe and all-perfect in himself. But out of this oasis we are soon driven by the perplexing problem of moral evil. Besides this, many other questions press for solution. Why, if God is sufficient for himself, did he create the universe? How can sympathy or anger be appropriately predicated of such a being? Again, let an example be taken from science. In answer to the question Of what does the universe consist? two answers have been given by science. It consists either of ponderable matter and empty space, or of ponderable matter and ether. If the former answer is correct, how comes it that one body influences any other at a distance from it? Newton considered that action at a distance was a proof of the direct but incomprehensible action of the Deity. The other answer is the modern one. Between the ponderable molecules of the universe there is not void space but ether, and through this medium bodies affect one another. It is not long before a difficulty arises in this connection. Ether must be thought of as continuous, for, says Haeckel, 'suppose it consists of minute homogeneous atoms it must further be supposed there is something else between these atoms—an inter-ether, the question as to the nature of which takes us back to the original difficulty.' But if ether is continuous, how is its condensation at parts, so as to correspond to what the older theories used to speak of as ultimate separate atoms, to be thought of? It is impossible for us to think of a continuousness which does not admit of divisions. Again if the ether is homogeneous throughout, why does it tend to condense at this point rather than at that? When we press the matter far enough, the difficulties which inhere in the theological conception of God, and those which inhere in the scientific conception of ether are, for the mere intellect, practically one and the same. The result, then, at which Mr. Mallock arrives is that not only does the scientific conception of things contradict the religious, and the religious contradict the scientific, but each in its last analysis similarly contradicts itself. The practical consequence of this is—'We find as believers in science that precisely the same conditions under which we hold a licence to consider science as believable, in spite of the fact that science implicitly contradicts itself, gives us a licence to believe in religion also, though science implicitly and explicitly contradicts the doctrines of religion.' Such is what might be called the negative plea for the reasonableness of religion. The positive one is supplied by the sense of moral responsibility which pervades the whole of our civilisation. Whatever be the explanation of the sense, its reality cannot be denied. And more than that, if an explanation be given which in any way robs it of its force, then life is stripped of the elements of life which by saint and sinner alike are regarded as the most valuable. Once this conception is established it is easy to get to the other fundamentals of religion God and immortality.

It is impossible to add more than a sentence at the close of these articles of Mr. Mallock. All the more so as this concluding paper is sketchy, and is to find its full form in a book which

Mr. Mallock is soon to publish under the title *Religion as a Credible Doctrine.* We must say that we have more confidence in Mr. Mallock's positive presentation than in his negative. To show that positions need not be contradictory though we cannot reconcile them is always advantageous, but Mr. Mallock's treatment represents us as holding together, if not reconciling, two irreconcilables. Then again while it is the case that knowledge if pushed far enough lands us in the unthinkable, nothing is gained, and certainly as far as religion goes everything is lost, when discredit is cast upon that which is *thinkable.* The process of choice is a surer foundation than the presence of contradictories.

There is a characteristic article by Max Nordau on 'The conditions of success.' In other occupations than that of literature, he considers it possible for a man to attend to one thing by day and at night to another. But literature will allow no such divided attention. The *Pilgrim's Progress* was written when Bunyan had put aside his tinker's tools. Burns had the spare time of the winter months. 'In every other field overwork only harms the worker. In the field of literature it harms the work.

Mr. Richard Davey in 'Yet a few more French Facts' gives a most gloomy account of the present religious condition of France. The present connection between state and church is evidently most disastrous. 'The bishops and clergy have been extremely apathetic, but I fear that so long as they are the servants of the State they cannot do otherwise than remain passive in the hands of their paymasters.' The present anti-clerical campaign ought to have indirect, if not direct, beneficial effects.

The October number of the *Nineteenth Century and After* opens with an article on the Monroe Doctrine by Sir Frederick Pollock. The Monroe Doctrine, which is not a rule of the law of nations but a principle of policy, was formulated by Monroe in his Presidential Address to the congress of the United States in December 1823. It was directed against a proposal of the European 'Holy Alliance' to aid Spain, by moral and perhaps material pressure, to recover sovereignty over her American colonies, and was simply a declaration of a policy to be interpreted and executed at the sole discretion of the United States. The Message in which it was formulated was not an international document, and foreign Governments were in no way bound to take official notice of it. The nature and limnits of the Doctrine have been explained by various authorities since Monroe's time, and Sir Frederick Pollock gives quotations from the speeches and writings of President Roosevelt and from American parliamentary papers to show what the people of the United States in their settled judgment and corporate action have regarded and now regard as the essence of the Doctrine. Briefly speaking, the purpose of the Monroe Doctrine is to forbid European nations from attempting to forcibly deprive any American State of the right and power of self-government and of shaping for itself its own political fortunes and destinies. Attempts have been made to show that the Doctrine is anti-British, but Sir Frederick Pollock has no difficulty in showing that on the contrary Great Britain gave her warm approval to Monroe's original declaration, and has on various occasions since then made it clear that she regards the policy formulated therein as partly her own; and that, if any attempt is made to alter the status which it is the purpose of the Monroe Doctrine to conserve, she will be on the side of the United States.

Mr. Justice Hodges of Melbourne pleads for an Imperial Court of Final Appeal. At present there are two tribunals of Final Appeal, the House of Lords and the Judicial Committee of the Privy Council. To the former are sent appeals from the courts of England, Scotland, and Ireland: to the latter appeals from India and the colonies. Each of these tribunals is independent of the other; and each of them states authoritatively and as a court of last resort what the law is. The result is eminently unsatisfactory. The law may be declared to be one thing for one part of the empire and ex-

actly the opposite for another; and there is no judicial authority by which such an absurdity can be got rid of. There is another objection to the present state of matters. There is a strong feeling, says Mr. Justice Hodges, that the Judicial Committee is an inferior tribunal to the House of Lords. The existence of such a feeling is a distinct hindrance to the unification of the Empire. Mr. Justice Hodges therefore proposes that there should be only one Court of Final Appeal for the whole Empire. He also makes suggestions for the constitution of such a court. His proposal seems to us to be well deserving of public attention.

Sir Robert Anderson contributes an article on professional criminals. In a previous article he had proposed that with a view to the adequate protection of the community the courts should be empowered to pass sentences for prolonged terms that would not entail the cast-iron severity of the present prison discipline; and in the present paper he restates his proposals with some important modifications, and shows how they would operate to reduce the number of professional criminals, that is the people who make crime the business of their lives.

The Education Bill is the subject of articles by the Right Hon. Sir John Gorst, the Right Rev. the Lord Bishop of Hereford, Mr. R. B. Haldane, Mr. Sidney Webb, Professor Laurie, Sir Oliver Lodge, the Rev. Canon Barnett, the Rev. H. Russell Wakefield, Principal Alfred Hopkinson, and Principal Wertheimer. All these writers agree in thinking that in its main lines and regarded from an educational point of view the Bill has great merits. They are all agreed that a thorough reorganisation of education in England is urgently required, and they look upon the Bill as a real attempt to bring order out of chaos and to raise the general standard of education. Mr. Sidney Webb says that while the Bill has many defects it has one supreme excellence. For the first time in English history, he says, education is dealt with as a whole. Professor Laurie thinks it well fitted for the improvement and liberalising of primary instruction as well as for the organisation of secondary education and the instruction of teachers, and believes the defeat of the Bill would be a blow to educational progress in England from which it would not soon recover. The Bishop of Hereford deals chiefly with the proposals for the maintenance and management of denominational schools, and pleads for a spirit of compromise.

COLLEGE NOTES.

During the month Dr. Miller has gained slowly but steadily in strength.

We are glad to record a very satisfactory success of Mr. C. Ramalinga Reddy, who proceeded in May to England as Government of India Scholar.

The first examination which confronts a Cambridge undergraduate is the Previous Examination or Little-go. Its difficulty for an Indian student is that one of the subjects is Latin. The knowledge of that language required is only elementary, it is true, but its study often eats into a good deal of the first year and takes one away from one's Honours work. Mr. Ramalingam has made such good use of his time during the interim before the college year opens as to pass this part of the Little-go and that concerned with Elementary Mathematics at the very entrance of his first term. This is a happy augury for his University career.

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